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VISVA-BHARATI —NEWS—

Volume XVIII

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FOUR ANNAS

NEWS AND NOTES

The academic departments of Visva-Bharati have re-opened after the summer holidays on July 1st.

Between May 4th and 18th, three Social Workers' Camps were organised under the auspices of Sriniketan at Laldaha, Adityapur and Albandha. Among various other activities, special stress was laid on the Adult (Social) Education Programme as formulated by the Government of West Bengal. Anil Kumar Chanda and Surendranath Kar, the officiating General Secretaries of Visva-Bharati, participated in these camping excursions and largely contributed to their success by their presence and guidance.

The villagers of Laldaha Centre arranged a very pleasant function on Baisakh 25th to celebrate Gurudeva's birthday. The tree-planting ceremony was duly observed. Surendranath Kar addressed the villagers assembled and explained to them in a few simple words the significance of Gurudeva's life and work.

We are glad to understand that Sriniketan is planning to revive the Health Society at Adityapur and also to take up that area under its intensive scheme of rural reconstruction. A good response was obtained from the villagers at a mass meeting arranged at that centre on May 13th.

A Dai Training class was arranged at Laldaha under the guidance of Dr. Bejoy K. Adhya and the Lady Health Visitor. Ten untrained 'Dais' (midwives) from six villages attended this class.

We record our grateful thanks to the Education Department, Government of West Bengal, for a capital grant of Rs. 5,000/- to Sriniketan for purchasing

adult education equipments and appliances such as radios, books, charts, slides etc. These have already been purchased and found to be of great usefulness in adult education work. This help from the Government has given a new impetus to the adult education activities already existing at Sriniketan, the scope of which is at present extended over 13 centres. The number of adults receiving literacy training is, we understand, 216. A scheme of further extension of centres and activities has been submitted to the Government.

Dr. A. B. Gupta, Chief Medical Officer, Sriniketan has returned from Delhi after having successfully completed the Anti-Malaria Training Course in the Malaria Institute of India. We are glad that Dr. Gupta's newly acquired knowledge is being utilised by the Medical Department of Sriniketan which has opened an anti-Malaria Centre attached to the Department and is working on a definite Scheme dealing with researches in applied anti-Malarial measures. The main objects of the Scheme are : To investigate the Malarogenic factors in the villages ; to identify the various species of Anopheline population and larvae ; to determine the vector species by regular dissection ; and to direct and study the control measures.

During this season 4 villages with a total population of about 1000 have been included for residual spraying operation and 17 villages with population of 4000 will be administered with Paludrine as prophylactic.

The inmates of Sriniketan had the privilege of receiving in their midst S. J. Trailakymohan Chakravarty, popularly known as 'maharaj', one of the best organisers of the 'Swadeshi jug'. Speaking about the present condition of the country, S. J. Chakravarty laid great emphasis on constructive work, which alone could save the country, he said, and solve its problems by helping the formation of national character.

Twenty-two female trainees, mostly teachers, came and stayed at Santiniketan for one month and a half during the summer vacation, to attend a course of training arranged for them in connection with the West Bengal Government's scheme for Literacy and Social Education for Adult Women. They had regular classes for essential subjects such as elements of history, civics, problems of a woman's daily life, women's psychology, child mind, common diseases and accidents and their remedies and method of teaching. In addition to this they

had classes in music, arts and crafts. Opportunities were provided to enable them to study village work under the auspices of Sriniketan. Apart from these a series of popular lectures was arranged to give them a breadth of outlook in vital social and cultural subjects.

We convey our grateful thanks to Mr. Humayun Kavar, Assistant Secretary to Education Department, India Government, who has kindly presented his library of several hundred books to Visva-Bharati.

An exchange of publications has been happily arranged between Visva-Bharati and the Library of Congress, Washington. A number of books has already been received by Visva-Bharati Library as a result of this arrangement.

The Library has also received a series of Anthropological studies from the Smithsonian Institution, Washington. We are grateful to the Institution for this valuable present.

Visva-Bharati has obtained permission from the Government of India to buy 300 dollars for purchasing books from foreign countries. It is indeed a welcome opportunity, as it will enable Visva-Bharati to utilise in part the Poddar Fund, which is earmarked for purchase of books on Economics and Sociology and has been lying idle till now.

We are glad to note that Prabhat Kumar Mukhopadhyaya, Librarian, Visva-Bharati Library, has been invited by the Muslim University of Aligarh to deliver two extension lectures at the University in January next. The subject of the lectures will be Rabindranath and his Work.

Our Intermediate results this year have not been wholly satisfactory, although our percentage of passes remains higher than the University percentage. Out of 32 students sent up, 31 appeared ; 16 in Arts and 15 in Science. 12 Arts candidates passed ; two in the first division, four in the second and six in the third. Of the Science candidates, six passed : five in the first division and one in the second.

The Bengali Manuscript Section of the Vidya-Bhavana has been enriched

by gifts of manuscripts and folk-songs received from the gentlemen mentioned below :—

1. *Copies of Two Old MSS.* collected from Hemendranath Palit of Bankura.
2. *Nine Family Documents* of Nirod Baran Sinha Mahapatra (Mukundapur—Bankura) collected through Rash Behari Sinha Mahapatra (Laksmannpur) at the suggestion of Sj. Tapan Mohan Chatterji.
3. Folk songs received from Ananda Prasad Medda (Maigram—Hoogly), Pannalal Mukerji, Bimal Kumar Dutt of Santiniketan.

We are really grateful to these gentlemen for their very valuable assistance towards the enrichment of our Manuscript Section.

An exhibition and a social function held on May 12 marked the close of the first year's course in the Vinaya-Bhavana.

The exhibition of craftwork models prepared by the trainees of the Arts and Crafts Section was opened by Nandalal Bose. The exhibition showed specimens of weaving, leatherwork, clay-modelling, papier-mache work, cardboard and woodwork etc. There were also a number of charts, posters and notebooks dealing with agriculture and gardening and other crafts.

There was a social gathering in the evening with a programme of songs and dances in which the trainees of the Music and Dancing Section took prominent part. Surendranath Kar, Director, Vinaya-Bhavan then gave the following farewell address:

“ The Ministry of Education selected Santiniketan for this Training Institute, so that the trainees may get the benefit of the social, cultural and artistic activities associated with this place.

This type of Institution is a new departure from the traditional training institutes prevalent in our country

It seeks to impart education in such a way that will enable man to live a full life, develop a certain type of social order where peace and amity will reign, radiate and infuse creative and constructive activities, develop the sense of justice and beauty and establish harmony with the environments.

Experiments are being carried all over the world by great men and educationists to attain the objectives but very little is known about the results so far obtained by following any particular method.

The real problem is not so much to formulate any particular method or curriculum but to discover the true Spirit which must inform and inspire the educational process.

We in our humble way are trying our best to contribute in the great experi-

ment. Our reliance is Visva-Bharati with its manifold activities and the ideals set out by Gurudeva.

If you believe in these ideals sincerely and if your faith is firm we are sure that you will solve the problem in your own way and be able to infuse the spirit in others.

The little that we could give you or you were able to make your own during your short stay may prove profitable and fruitful to you.

The period of studies is very short, your stay is still shorter. Before we know each other fully you are leaving us. My request to you is to leave behind the memory of any shortcomings on our part that you may have found and of the inconveniences that you had to put up with during your stay as they are of no consequence.

Our love will be with you wherever you may be."

Suitable replies were made by Dhond Prahlad Anant, Suryadeva Thakur and C. S. Janky on behalf of the trainees.

The following trainees of the Vinaya-Bhavana have been declared to have successfully completed their course :

Arts & Crafts Section

Waman Vyanktesh Karanjkar, Som Datta Galviya, Ram Singh Verma, Prabha R. Sahasrabudhe. Chandresh Prasad Saxena, C. K. Ramakrishnan Nair, Dwarikanath Chatterjee and Velury Radhakrishna Mutry : Govt. of India. Sawant Anandrao Raghunathrao and Dhond Prahlad Anant : Govt. of Bombay. Kapileshwar Dubey and Suryya Deva Thakur : Govt. of Bihar. Dhirendranath Brahma and Baidyanath Sen Gupta : Govt. of W. Bengal. Debipada Sadhu : Private candidate.

Music & Dancing Section

Dina Ardeshir Desai, Shanta Sethi and Kala R. Mirchandani : Govt. of India : C. S. Janaki : Govt. of Madras. Jayanti Ghosh, Trina Roy and Bela Sen Gupta : Govt. of W. Bengal.

The staff of the Basic Section, Vinaya-Bhavana has greatly been strengthened by the appointment of Anilmohan Gupta, M.A., as Vice-Principal and Rajasekhara Gundappa, M.Sc., L.T., as Teacher of General Science. Both of them are well-known workers in the Basic Education field : S. J. Gupta was in charge of the first Basic Training School to be started in West Bengal and S. J.

Gundappa did valuable work in helping S. Ramchandran organise Basic Training Centres in South India. Their appointment enhances the chance of excellent team-work which is essential for the success of a pioneer venture.

Kshitish Roy and Anilmohan Gupta attended the Fifth All-India Basic Education Conference held at Periyanaickenpalayam, Coimbatore, under the chairmanship of Dr. Zakir Husain.

The 1949-50 session of the Vinaya-Bhavana in all its three sections, will commence from July 15th. Although some of the essential buildings yet remain to be completed, the work of the Training Institute, it is felt, should proceed in view of its urgent national importance. The admissions have not been as satisfactory as could be expected, most probably because the Vinaya-Bhavana is quite new in the teachers' training field and also because Basic Education is yet to find its firm foothold in the country.

We are grateful to the International Student Service for their kind donation of Rs. 2000/- in addition to their previous contribution of Rs. 2000/- towards the purchase of equipments for the Pearson Memorial Hospital.

Two issues of the Visva-Bharati Patrika, one for the quarter Sravan to Ashwin and the other for Kartik to Pous of 1355 B. S. have come out so far. The contents of the former include translations in verse of Dhammapada by Rabindranath, a collection of his letters to Dr. Dwijendranath Maitra, an article on Dhammapada by Prabodh Chandra Sen, one on the history and nature of Bat-tala publications by S. Sukumar Sen, The New Bengali Alphabet by S. Sudhir Kumar Chowdhuri and the notation of one of Gurudev's songs by S. Anadikumar Dastidar. Besides these, there are two articles on Ramesh-chandra Dutt by S. Pramathanath Bishi and S. Brajendranath Bandyopadhyaya which form a special feature of this issue and mark the birth centenary of the great historian and man of letters. The appended bibliography of Ramesh-chandra's writings is valuable and the three letters, one of which is by Ramesh-chandra and the other two by Rabindranath, highly interesting. Among the illustrations are a reprint of a well-known picture by S. Kshitindranath Majumdar and pictures and facsimiles showing the general get-up of Bat-tala publications.

The next issue contains as a special feature two articles on the writings of Haraprasad Sastri, a full list of which has been contributed by Sj. Brajendranath Bandyopadhyaya ; a historical account of the Tansen tradition of music by Pt. Kshitimohan Sen ; an entertaining essay of the personal type by Sj. Bimalaprasad Mukhopadhyaya ; a second article bearing on the structure and use of Bengali alphabets by Sj. Sudhirkumar Chaudhuri ; the notation of a Rabindra song by Sjta Indira Debi Chaudhurani and an article on the metrical peculiarities of Kari O Komal by Prabodhchandra Sen. The lastnamed article marks the opening of a new section, called Rabindra Prasanga, under which articles mainly dealing with historical and factual information regarding Rabindranath and his works will be published. We hope this section will make the Patrika more attractive and be a valuable incentive and aid to Rabindra research. This issue begins with a delicious unpublished poem of Rabindranath—l'alki, in which he recaptures an aspect of his boyhood days centering round the family palanquin. Written in rhythmic prose, the poem is remarkable for its mobile strength and verve. Among the illustrations are Gaganendranath's famous picture Rajputtur, a picture of Tansen seen in the midst of a state procession by the seventeenth century artist Manohar and the photograph of an oil-painting of Mahamahopadhyaya Haraprasad Sastri.

The following were elected members of the Visva-Bharati on April 19th, 1949 ;—

Ordinary Members

Mohit Kumar Majumdar, Shobhana Sen, Benoy Kumar Das Gupta, Kamala Kanta Nayek, Dr. Saroj Mohan Dhar, Asoke Kumar Kar, Shankari Prasad Chatterjee, Kaikhushru Minocher Gandhi, N. Aiyaswami Sastri, Sm. Sucheta Kripalani.


Transfer from ordinary to Life Membership

Hitendranath Nandi and K. C. Sen.

Life Member

Mrs. Monobina Roy



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MAHATMA MEMORIAL NUMBER

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VISVA-BHARATI NEWS

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AUGUST 1949

FOUR ANNAS

THE POWER OF GOOD*

Rabindranath Tagore

SANTINIKETAN,

April 12, 1919.

Dear Mahatmaji,

Power in all its forms is irrational, it is like the horse that drags the carriage blindfolded. The moral element in it is only represented in the man who drives the horse. Passive resistance is a force which is not necessarily moral in itself; it can be used against truth as well as for it. The danger inherent in all force grows stronger when it is likely to gain success, for then it becomes temptation.

I know your teaching is to fight against evil by the help of the good. But such a fight is for heroes and not for men led by impulses of the moment. Evil on one side naturally begets evil on the other, injustice leading to violence and insult to vengefulness. Unfortunately such a force has already been started, and either through panic or through wrath our authorities have shown us their claws whose sure effect is to drive some of us into the secret path of resentment and others into utter demoralisation.

In this crisis you, as a great leader of men, have stood among us to proclaim your faith in the ideal which you know to be that of India, the ideal which is both against the cowardliness of hidden revenge and the cowed submissiveness of the terror-stricken. You have said, as Lord Buddha has done in his time and for all time to come, *akkodhena jine kodham asadhun sadhuna jine*, "Conquer anger by the power of non-anger and evil by the power of good".

This power of good must prove its truth and strength by its fearlessness, by its refusal to accept any imposition which depends for its success upon its power to produce frightfulness and is not ashamed to use its machifres of destruction to terrorise a population completely disarmed. We must know that moral conquest does not consist in success, that failure does not deprive it of its dignity and worth. Those who believe in spiritual life know that to stand

* This letter, the original of which was found among Mahatmaji's private papers, has recently been published in part in the *Harijan*. We reproduce it here in full from a cutting in *Rabindra Bhavana* from *The Indian Daily News* dated 16. 4. '19. The first poem in the letter is an English version of poem no. 58 of *Nalibedya* and the second is no. 87 in the third section of *The Fugitive*.—Ed.

against wrong which has overwhelming material power behind it is victory itself, it is the victory of the active faith in the ideal in the teeth of evident defeat.

I have always felt, and said accordingly that the great gift of freedom can never come to a people through charity. We must win it before we can own it. And India's opportunity for winning it will come to her when she can prove that she is morally superior to the people who rule her by their right of conquest. She must willingly accept her penance of suffering, the suffering which is the crown of the great. Armed with her utter faith in goodness she must stand unabashed before the arrogance that scoffs at the power of spirit.

And you have come to your motherland in the time of her need to remind her of her mission, to lead her in the true path of conquest, to purge her present day politics of its feebleness which imagines that it has gained its purpose when it struts in the borrowed feathers of diplomatic dishonesty.

This is why I pray most fervently that nothing that tends to weaken our spiritual freedom may intrude into your marching line, that martyrdom for the cause of truth may never degenerate into fanaticism for mere verbal forms, descending into the self-deception that hides itself behind sacred names.

With these few words for an introduction allow me to offer the following as a poet's contribution to your noble work :-

I

Let me hold my head high in this faith that thou art our shelter, that all fear is mean distrust of thee.

Fear of man ? But what man is there in this world, what king, O King of kings, who is thy rival, who has hold of me for all time and in all truth ?

What power is there in this world to rob me of my freedom ?

For do not thy arms reach the captive through the dungeon walls, bringing unfettered release to the soul ?

And must I cling to this body in fear of death, as a miser to his barren treasure ? Has not this spirit of mine the eternal call to thy feast of everlasting life ?

Let me know that all pain and death are shadows of the moment ; that the dark force which sweeps between me and thy truth is but the mist before the sun-rise ; that thou alone art mine for ever and greater than all pride of strength that dares to mock my manhood with its menace.

II

Give me the supreme courage of love, this is my prayer,—the courage to speak, to do, to suffer at thy will, to leave all things or be left alone.

Give me the supreme faith of love, this is my prayer,—the faith of the life in death, of the victory in defeat, of the power hidden in the frailness of beauty, of the dignity of pain that accepts hurt, but disdains to return it.

Very sincerely yours
RABINDRANATH TAGORE.

NEWS AND NOTES

Dharma Chakra Pravartana fell on July 10th. All the departments at Santiniketan remained closed on the occasion, which was marked with an early morning Vaitalik. Speaking at the Mandir service held on July 18th, Pandit Kshitimohan Sen explained the significance of Dharma-Chakra-Pravartana. It was on this day, he said, that the Lord Buddha had first expounded the new religion discovered by him. Momentous was this day in the history of human civilisation, marking as it did the inauguration of a new epoch. The supreme Law that shapes and guides human destiny was revealed. And what trials and tribulations the Buddha had to pass through, what spiritual travail to suffer, before he could get a glimpse of the truth. That heroic struggle of the spirit we should remember today, said Pandit Sen, and thus gain new courage to forge ahead to our fulfilment.

Speaking at the mandir service held on July 27th, Pandit Kshitimohan Sen said that it was towards the end of July eight years back that Gurudeva had bidden his final farewell to Santiniketan and proceeded to Calcutta where he died about a fortnight later. The scene of parting, which Pandit Sen vividly recalled, had moved many of its witnesses to tears, but the parting was only something external. Gurudeva never left Santiniketan. The love that he had given to Santiniketan, remains unsullied in its purity even today. It inspires and sustains the life of the Asrama and all its activities. It broods all over the place and invests its atmosphere with a distinct flavour which makes itself felt even to casual visitors.

An instance of such genuine appreciation of Santiniketan we find in a letter recently received from Dr John Haynes Holmes, New York, who had visited Santiniketan in December 1947 and delivered his brilliant address on Gurudeva at the convocation. The letter, written to S. K. George, is given below.

March 1, 1949.

Dear Mr. George :

Thanks with all my heart for your great kindness in sending me this copy of your Christmas Service at Santiniketan, together with your personal greetings. What a beautiful service you had in celebration of this last Christmas, and how glad I am to share it with you, so to speak, even at this distance. It all brings back the wonderful Christmas season which my son and I had the privilege of spending with you in 1947—one of the great experiences of my life ! I think now of the Christmas night, when we all gathered in the Temple, and Margaret Barr and I, together with the Hindu priest, conducted the service, and I was granted

the wonderful privilege of preaching the sermon. I shall never forget that hour in the cool darkness of the evening, with the crowded congregation inside as well as outside the church, and the profound reverence manifested by all who were present.

But there are other things that come instantly to mind as well ! The little house, sacred to Rabindranath Tagore's memory, where my son and I stayed during our visit—the hospitality of Dr. Tagore in his beautiful home—the dinners and ceremonies there, the peasants' fair, the visit to the art museum and to the agricultural center, the convocation itself, and all that goodly gathering of friends who did so much to make us welcome. All this was a kind of crown and climax of my visit to India, and it lives in my heart as a kind of sacred light. There is brightness even in our dark world when such a place as Santiniketan can live and do its blessed work.

I send you my warmest greetings. Please share them with Dr. and Mrs. Tagore and other friends.

Believe me,

Very sincerely yours,
JOHN HAYNES HOLMES

By the end of July, admission of new students in the different institutions at Santiniketan has been nearly over. The freshers with their eager new faces move about all over the place exploring the mysteries of Santiniketan life. Coming as they do from the different provinces of India, they have added, as every year at the beginning of the session, an element of variety and zest to the environment. Class-work is now in full swing ; and yet the over-abundant energy of the student community has already expressed itself in the organisation of literary meetings, study circles, social gatherings on the one hand and vigorous games and occasional short trips to different places in the neighbourhood of Santiniketan on the other.

Rabindranath Tagore, Karma-Sachiva, Visva-Bharati, returned to Santiniketan on July 12th after prolonged absence for reasons of health. He remained on leave till the end of July and resumed his duties as Karma-Sachiva on the first day of August. We extend to him our cordial welcome and fervently hope that he may henceforward enjoy the best of health and keep himself happily engaged in the multifarious activities that his official position entails.

A meeting was held at Santiniketan Sinha Sadan on July 23rd to mark the inauguration of the Visva-Bharati Association for United Nations. The meeting was addressed by S. Benoy Kumar Banerjee, Founder-Secretary of the Calcutta Association for United Nations.

Introducing the speaker for the evening, S. K. George regretted the spirit of scepticism with which the present-day youth were imbued and which they mistook for hardbitten realism. He put forth a plea for dreams and delusions after a noble end, which, according to him, were essential for striving for a better and more united world.

In his address S. Banerjee emphasised that the United Nations Organisation and its agencies could only be made effective and more useful if intelligent public opinion took greater interest in their activities. After a short account of the political basis of the United Nations Organisation the "abiding but less spectacular" activities in the social, economic and cultural spheres were mentioned by the speaker who specially commended the greater emphasis by U. N. as compared with the League of Nations projects, on local and regional surveys and consultations and on-the-spot action.

Recalling India's association with the drafting of the Universal Declaration of Human Rights adopted recently by the U. S. General Assembly, S. Banerjee urged upon the young men to study it and make this first enunciation of international rights a reality in the coming years. It was announced that like the United Nations Day on the suggestion of the Director of U. N. E S C O., a Human Rights Day would soon be celebrated this year all over the world, especially in educational institutions, to publicise the "fundamental freedom of man".

S. Banerjee regretted that greater use was not being made of the wide range of the available U. N. technical aid by the Government in India on educational, agricultural, health and other matters.

The Vinaya-Bhavana Advisory Council met on July 24th to discuss the plans of the Institution for the new session. Among the members of the Board who attended the meeting were Prof. Humayun Kavir, Joint Educational Adviser to the Government of India and Dr. D. M. Sen, Education Secretary, Government of West Bengal.

Mr. H. G. S. Bivar I. C. S., District and Sessions Judge, Mymensing, East Pakistan, visited Santiniketan on July 21st. Janab Abdul Aziz, special officer, Adult Education, East Pakistan, accompanied him. Both of them

addressed a meeting at Sriniketan on July 22nd. The subject of their discourse was Adult Education. Mr. Bivar, who spoke in Bengali, demonstrated how literacy work could be carried on effectively. Janab Abdul Aziz also described the method followed in East Pakistan by Adult Education Workers. He was emphatic that all schemes for making Primary Education compulsory would yield meagre results unless they were backed up with a vigorous drive in the field of Adult Education. In the course of his speech Janab Abdul Aziz expressed his appreciation of the work done under the auspices of Sriniketan.

The Orissa Government Grant for the maintenance of a Chair of Orissa Culture at Santiniketan has been renewed for another period of five years. We convey our grateful thanks to the Orissa Government.

We are also deeply grateful to the Assam Government for the generous gesture they have made by sanctioning a recurring grant of Rs. 2000/- per annum to Visva-Bharati.

We are glad to learn that the India Government has sanctioned a scheme under which twenty displaced persons are to receive training in artistic crafts, mainly leather and textile work, at Silpa-Bhavana, Sriniketan. The duration of the course of training is expected to be from 6 to 9 months. The scheme, we understand, will be put into immediate effect.

There were 20 candidates this year from Siksha-Bhavana for the B. A. Examination of the Calcutta University. Out of the 19 candidates who actually sat for the examination, 14 have passed, four of them with honours, namely : Haripada Dutt—Sanskrit, class I ; Arun Bagchi—Bengali, class II ; Sunil Baran Paul and Sudeb Kumar Guha—Economics, class II.

Sumitra Taluqdar who passed the I. Sc. examination in 1948 from Siksha-Bhavana has been awarded the Sarada Prasad Prize and also Nawab Abdul Latif and Father Lafont Science Scholarship on her standing first in Botany in the University. We offer her our best congratulations.

19 students appeared this year from Siksha Charcha Bhavan at the Primary Teachers' Training Examination. 17 have passed, all in the second division.

Our cordial welcome to the following persons who have recently been appointed in the different departments of Visva-Bharati : Nirode Bhusan Roy as Adhyapaka of Islamic Studies in Vidya-Bhavan ; Dr. Ebadat Brelvi as Adhyapaka of Urdu in Vidya-Bhavan ; Kunja Bihari Das as Adhyapaka of Oriya in Vidya-Bhavan ; Amiya Bhusan Bandopadhyay as Upadhyaya of Economics in Siksha-Bhavan ; Sailendranath Roy as Office assistant in Sangit-Bhavan ; Gobindahari Sarkar as office assistant in Patha-Bhavan and Subodh Kumar

Sinha as Malaria Inspector in the Medical Department, Sriniketan. It is particularly gratifying to note that the staff of Vidya Bhavan, one of the most important of the departments at Santiniketan, has been considerably strengthened by the afore-said appointments, as also by the appointment of two of our former colleagues to new posts in the same department, viz. Fazal Mamud Asiri as Upadhyaya for Urdu and S. Y. Nadvi as Upadhyaya for Islamic studies.

Sudhansu Bhusan De, who was recently appointed as Upadhyaya for Bengali in Siksha-Bhavan has resigned his post for personal reasons.

We convey our thanks to Anil Kumar Chanda, Adhyaksha, Siksha-Bhavan, who has instituted a scholarship of the value of Rs. 25/- a month to be attached to the Siksha-Bhavan in memory of his mother Chandraprova Chanda recently deceased.

We are glad to know that the donation made by Sj. Sudhirschandra Roy in memory of his daughter, the deceased wife of our colleague Sudhirschandra Roy, has already been utilised in purchasing opthalmic instruments for the Pearson Memorial Hospital. It is a matter of great satisfaction that it has been possible, with effect from September next to make suitable arrangements in the hospital for eye examination and treatment, the need of which in a residential institution like ours cannot be over-emphasised.

We gladly note that Santiniketan artists were represented at the All India Travelling Art Exhibition, inaugurated at Calcutta on July 2nd by His Excellency Dr. K. N. Katju, by two of our colleagues : Ramkinkar Baij and V. S. Masoji. Notices in the Press clearly show that their work, specially some of Sj. Baij's pictures were highly appreciated by the public.

Newly admitted students in Kala-Bhavan number 25 of whom 15 are boys and 10 girls.

We congratulate the following ex-students, all of them Kala-Bhavan diploma-holders, who have been appointed as art teachers in various places.

Birendra Paul—Government School at Nahan, Himachal Pradesh ; Jagodish Mittal—Government School at Chamba, Himachal Pradesh ; Basantrai Kanji—Government School at Mandi, Himachal Pradesh : Gouranga Charan Sawn—Birla Montessori School, Pillani, Jaipur State : Binapani Devi—Birla

Balika Vidyapeeth, Pillani State : Baidyanath Sengupta—Boy's High School, Bolpur ; Purnendu Paul—Sarabhai Montessori School, Ahmedabad ; K. G. Subrahmanyam—Vocational Training Centre, Kurukshetra, East Punjab.

Among new acquisitions to the Kala-Bhavan Library are Principles of Figure Drawing by Dobkin Alexander ; Constructive Anatomy by George B. Bridgman ; Rajput Painting and Mughal Painting, both by Ed. Grey Basil.

Gifts received in the Kala-Bhavan Museum are as follows : two earthen dolls from Murshidabad ; terracotta pieces from Burdwan presented by Mukti-pada : three glasspaintings (folk art) from Gutter district, presented by Sri N. V. Ratnam, ex-student, Kala-Bhavana ; two clay oxen from Madura district presented by A. Perumal ; earthen pot from Natore presented by Fazlur Rahman, student, Kala-Bhavan ; wooden mask and 15 wood-block coloured prints from Nepal presented by K. M. Varma, student, Kala-Bhavana ; a toy-house and a toy-boat made of Sar Kati by Preeti Guha Thakurta, a new student of the department ; a handmade Asan (Sataranj) presented by Jogendra Misra and brought from his home, Purnea, Bihar.

On July 15th evening, a meeting was arranged at Sinha-Sadan by students. Sj. Sudhakanta Roy Choudhury gave an entertaining talk based on his reminiscences of the older days of Santiniketan and concluded with his views on the basic principles of Santiniketan life. Sj. Haricharan Bandopadhyaya presided.

In the latter part of July Sj. Kanailal Chatterjee, the Principal of Sishu Mahal, a Nursery school at Jalpaiguri, came and stayed at Santiniketan for ten days along with four lady teachers from the same institution. The purpose of their visit was to gather firsthand knowledge and information regarding the nature and method of educational work done at Santiniketan. They were given all facilities of studying the working of the academic institutions at Santiniketan and Sriniketan and meeting the right persons who could enlighten them on the various aspects of Gurudeva's system of education. We are glad to understand that Sj. Chatterjee is trying his best to model the institution under his charge after the ideals of Santiniketan. We wish him all success in what may be called a pioneer venture, nursery schools being practically unknown in our country.

VISVA-BHARATI NEWS

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FOUR ANNAS

SRAVANA 22nd.

This body of mine—
the carrier of the burden of a past—
seemed to me like an exhausted cloud
slipping off from the listless arm
of the morning.
I felt freed from its clasp
in the heart of an incorporeal light
at the furthest shore
of evanescent things.

This happened to Gurudeva eight years back. And Sravana 22nd came once again to remind us of that strange happening. Was it only death as the world knows it, or a much richer consummation, mystic and mysterious, for which we have no name ?

The day opened with an early morning vaitalik that went round the Asrama. Inmates and guests assembled at the Mandir soon after to offer their prayers in deep and silent homage to the Asrama-guru. Addressing the congregation, Pandit Kshitimohan Sen said, It may appear strange that we are observing the death anniversary of the Poet who did not believe in death. But Gurudeva only denied death as a negation, a process of disruption. He accepted and welcomed it as a creative force that revitalises life. His soul raised on its wings of imagination scoured the whole length and breadth of eternal space and found nowhere the slightest stain of death or decay. He saw that the message of life that was written in the hieroglyphics of stars was eternal and inextinguishable. Nor could anything put out the lights of life burning in individual souls. Timid souls might be stricken with terror at the sight of Death's 'mask of dread', but it could never deceive the seeker of truth. For him death could bring only a re-discovery of the Spirit of Life in a new setting. And that is why, continued Pandit Sen, Gurudeva discovered that nativity and death are curiously alike in their function. We mark today, Pandit Sen added, the passage of Gurudeva's soul to an ampler sphere of being. We seek his blessings today so that we may have that exaltation of spirit which is the privilege of man.

The Vriksha-ropana or tree-planting ceremony was performed that afternoon at a place adjacent to Sriniketan. A beautiful procession of dancing girls carrying the saplings and flowers came up to the venue. Pandit Hazari Prasad Dwivedi recited the vedic mantras. Young boys and girls, charmingly costumed, impersonated the Five Elements. The verses invoking the Five Elements were recited by young students of Patha-Bhavana and Siksha-Bhavana. Bibhuti Bhusan Gupta recited the well-known Ode to the Baby Tree. The sapling was then planted and the function ended with the well-known song of Gurudeva which bids godspeed to germinating life.

HALA-KARSHANA

Hala Karshana, one of the chief annual functions of the Sriniketan Rural Reconstruction Institute, was held on August 28th at Pearson Palli, a santal village under the management of Sriniketan. The choice of a site away from the usual setting of Sriniketan was a pleasant surprise to the inmates of Santiniketan. It meant that a comfortable morning walk would enable them to attend the function. But the choice was justified on more important grounds. Pearson Palli has recently become an important centre of Sriniketan's activities. Passing through the village one could easily detect how the villagers have responded to the impetus given by Sriniketan—clean and healthy-looking huts, a nicely built road kept in excellent condition, nice vegetable gardens and then the venue of the function—an open space in front of the Santal School and the Soil Conservation Office. An excellent design was worked out on the selected spot with different kinds of cereals and pulses showing a pleasant combination of colours. Fruits and vegetables of the season were set out on one side. The Santals—men, women and boys—came and stood in numbers among the spectators—adding colour to an already highly coloured scene. Some of them joined the procession of Sriniketan boys and girls, proudly flaunting their flutes and drums. Two Santal women welcomed and garlanded the persons who were to take prominent part in the function, namely, Professor Satyendranath Bose of Calcutta University; Rathindranath Tagore, Karma-Sachiva, Pandit Kshitimohan Sen and Professor Charuchandra Bhattacharya.

Professor Bose performed the chief ceremony by driving the plough along the colourfully decorated strip of ground. Pandit Kshitimohan Sen recited Vedic verses which in their purport constituted an impressive and inspiring Ode to Mother Earth. Charuchandra Bhattacharya read the following extract from one of Gurudeva's letters containing a reference to the Hala-Karshana ceremony and his views on the significance of implements invented by man.

Halakarshana will be celebrated today at Surul. I shall have to perform the ceremony of driving the plough. The incantation of Vedic verses will perhaps make my undertaking less undignified ! But there was a day many thousands of years back when man set out with his plough and ploughshare to conquer the soil and bring it under his control. He then deified the figure of man with the plough on his shoulders and called it Balaram. From this you can see how man honoured himself as the inventor and wielder of implements. He made his Vishnu the holder of the chakra, the symbol of man's materialistic progress. To have made the soil yield crops is not so important ; man's most important achievement is the invention of agricultural implements. There are animals which have to burrow with their teeth into the hard soil in order to extract food ; it is man's glory that he does not wholly depend on his own limbs, he depends more on his inventive genius. This gives one man the strength of many.

Now-a-days it is fashionable to talk glibly of the 'dignity of labour'. But at heart men know that it is a humiliation. We give the plough its place of honour in today's function only because it embodies a primitive expression of man's inventiveness. But to stop there and cry halt to all further invention would constitute a gratuitous insult to man and his powers. If we hold out the charkha as something final and irreplaceable, the charkha itself would make this position untenable. The spinning wheel has appeared on the scene with the message that man will never accept the limitations of his physical powers. Should we use it as a plea to bar out fresh exploits of man's intelligence ? The science that liberates man from the limitations of his body has been brought to our door by the European civilisation. I cannot say that this civilisation is free from the madness of power. But even though we may be rightly afraid of that madness, let us not on that account foolishly choose impotence.

In his presidential address, Professor Satyendranath Bose said, Whatever mechanical improvements or synthetic wonders science may perform, we shall have to depend on the soil for our life for many years to come. So a good part of our inventiveness and zeal for improvement should be directed to the soil. If we fail today to solve the basic problem of our life, that of food production, we shall abjectly fail in everything else. In this endeavour, as also in many others, we have the inspiration of a supremely great mind to guide and sustain us along the path of fruitful thought and activity. I can only hope that what you do here will not remain only a symbol but spread and become a reality everywhere in India.

RABINDRA WEEK

As in previous years, a Rabindra Week was organised by Rabindra-Bhavana to mark the death anniversary of Gurudeva. The week commenced from August 8th. The first day's programme, in which all the participants were students, was an attempt to recall Gurudeva's special message to students. Selected extracts from Gurudeva's writings were read with this end in view and several poems recited. Two essays on Gurudeva were read by Shubhamoy Ghose of Siksha-Bhavan and Suhotra Ghosh of Patha-Bhavan respectively. Sreeman Shubhamoy urged in his essay that the study of Gurudeva's serious thought was as important as that of his poetry and fiction, and regretted that the former received much less attention, specially among students, than the latter.

On the second day, Adhyapaka Anil Mohan Gupta read a paper on Rabindranath's Educational Ideal. S. J. Gupta discussed in detail the different aspects of Gurudeva's educational thought and pointed out that according to Gurudeva the chief aim of education was to facilitate the communion of the individual mind with the universe around. The individual soul can be released from its bondage of selfishness and ignorance only through love and fellowship, and any system of education to be worth its name should keep this end constantly in view. The great value of Rabindranath's contribution in the field of education lies in this, added S. J. Gupta, that he not only formulated this noble ideal but gave it a tangible shape in the institutions at Santiniketan and Sriniketan.

An article on Gurudeva's dance-drama Chitrangada by Smta Pratima Devi was read at the third day's meeting. The writer discussed the important part played by Gurudeva in the revival of the art of Indian dancing, and the new orientation that he gave to it. She showed how Gurudeva used different *tals* in combination to make a dance a perfect medium for the expression of a particular idea or sentiment. This was illustrated with actual demonstrations of dance which gave an added interest to this day's meeting.

On the fourth day, Jyotiprasad Bhattacharya, Economist, Sriniketan, read a paper on Rabindranath and Rural Reconstruction. He traced the development of Rabindranath's sociological and political ideas and showed how these ideas determined his attitude towards the problems of rural reconstruction. S. J. Bhattacharya also attempted a comparative study of Rabindranath and Mahatma Gandhi in their characteristic approach to these problems and concluded by showing how Rabindranath's idea had taken shape in the activities of Sriniketan.

Adhyapaka Satyendranath Ghoshal read next day a paper on *Purabi*, the well-known book of poems by Gurudeva. He maintained that *Purabi* occupies a pre-eminent place among Gurudeva's poetical writings, and attempted to show

by means of numerous illustrations the lyric excellence of the poems included in Purabi and the unsurpassed sweetness of diction and poignancy of expression that characterise them.

The programme for the sixth evening was organised by the Santiniketan Mahila Samiti. Apart from songs and recitations three interesting papers throwing light on aspects of Gurudeva's private life were read by Smta Kiranbala Sen, Smta Lavanya Devi and Smta Hemkala Sen. Smta Kiranbala Sen mentioned small incidents showing Gurudeva's simple ways, his devotion to study and his keen interest in all things and persons around him. This essay was written in Gurudeva's life time and corrected by him in his own hand. Smta Lavanya Devi drew a tender picture of Gurudeva's family life, his affectionate regard for all members of the family and his kindness to the poor and helpless. Smta Hemkala Devi mainly dwelt on Gurudeva's deep concern for the well-being of the students of Santiniketan, boys and girls. He kept a vigilant eye on everything that was likely to affect the students' mind and character.

The last day's talk was by the distinguished writer S. J. Pramathanath Bishi. He spoke on the Sadhana that characterises the Age of Rabindranath. The geographical entity of India, he said, may have taken shape as a result of the British conquest. But the ideological and emotional entity emerged in response to the life-long efforts of several of our great men like Rammohan Roy and others. The gradual crystallisation of this image of united India had a set-back at the time of the partition of Bengal which tended to generate a kind of provincialism. This was indeed directly opposed to the trend and tenor of Rabindranath's vision and teaching. Rabindranath did not aim merely at external unity, his life's mission was to discover and transform into tangible reality the inner harmony that binds individuals and groups in the natural bond of mutual sympathy and understanding. It is of great importance today, S. J. Bishi concluded, that our countrymen should turn to and make the best of this legacy of Gurudeva as readily as they have accepted his other cultural gifts.

Requested to speak, Dr. Niharranjan Roy, who was present at the meeting, also spoke on the same subject. He said that to him the quest of the age under discussion seemed to have been not so much for national homogeneity as for the fundamental basis on which the Universal Man could take his stand. Humanism with its different phases of development during the last three thousand years of the world's history had its final and most perfect expression in the life and works of Rabindranath, Dr. Roy added.

Adhyapak Prabodhchandra Sen conducted each day's function and introduced the speakers. We congratulate him on the large measure of success that he has had in his effort to make the Rabindra Week both interesting and instructive.

NEWS AND NOTES

Tree planting has received of late a fair share of public attention. The Governor of West Bengal, Dr. K. N. Katju gave it a prominent place in his programme on the occasion of the last Independence Day. A little earlier in the month of August, the death anniversary of Gurudeva had drawn forth a public appeal sponsored by the Press for the observance of the ceremony of tree plantation on the anniversary day by the teachers and students of all educational institutions. It shows that at least a section of the public is awaking to the great possibilities of tree planting not only as an attractive feature in social festivals but also as a positive contribution towards the conservation and improvement of the country's resources. We hope that this beautiful gift of Gurudeva will be appreciated and adopted all over India as an essential feature in the programme of constructive activities.

The Vriksha-ropana Utsava at Sriniketan was followed, as in other years, by a programme of similar functions in the different villages under the influence of Sriniketan. This extended over a fortnight, from August 8th to August 22nd. Various kinds of plants, grafts and seedlings for purposes of flowers, fuel and timber were supplied from the Sriniketan Nursery. The enthusiasm shown by the villagers was highly encouraging.

Varsha-mangal, which could not be held on account of bad weather on August 26th, the appointed day, was held instead on next day evening at the Library Verandah. The programme, consisting of rain songs and appropriate dances, was delightful. The advent of the season, its period of heightened influence and finally its departure—all these phases were vividly presented with the help of Gurudeva's incomparable musical sentiment and rhythmic movements to match.

Independence Day was celebrated with enthusiasm on August 15th. The day began with an early morning Vaitalik which went round the Asrama. The inmates of the Asrama assembled a little later at Gourprangana, where the flag was hoisted by one of the youngest boys of Patha-Bhavana. Among the songs sung were Bande Mataram, Janagana mana and the famous flag song of Gurudeva :—Whomsoever you honour with your flag, you give him also the strength to carry it.

The flag was ceremonially taken down at the end of the day. A programme comprising a selection from Gurudeva's national songs was arranged in the evening at the Library Verandah.

The Independence Day was celebrated in the villages Laldaha, Albandha, Sitalpur, Paruldanga, Santhalpara and Goalpara, these being the villages in which adult education centres had been opened by Sriniketan in accordance with the West Bengal Government scheme.

Sri G. Ramchandran, a distinguished ex-student of Santiniketan, and at present the Secretary of the All India Village Industries Association, paid a visit to Santiniketan during the third week of August. Sri Ramchandran had the great privilege of working in close association with Mahatma Gandhi for about twenty years. He stands today for a synthesis of the legacies bequeathed to the nation by Gurudeva and Mahatmaji. In a series of highly interesting talks that he delivered during his stay in Santiniketan, he gave an acute analysis of the present situation, political and sociological, and said that the solution lay not with any particular government but in silent and patient constructive work on a nation-wide scale as initiated by Mahatma Gandhi. Speaking of Gurudeva he said that Rabindranath was the most perfect man the world has ever seen. It would be a happy day for India, he observed, when the teachings of Gurudeva and Mahatma Gandhi will guide our national and individual life and determine our plans and policies.

The academic departments of Santiniketan will remain closed on account of the Autumn vacation from September 24th to October 27th, both days inclusive.

We welcome Sukhamayi Roy who has recently been appointed as the Paridarshika of Sree-Bhavana and Satyendranath Ghoshal, a former colleague of ours, now re-appointed as Upadhyaksha of Patha-Bhavana. We understand S. J. Ghoshal has provisionally been entrusted with the full charge of Patha-Bhavana. We wish him all success in this onerous undertaking.

We also welcome Monoranjan Chakravarty B. A. B. T., who has joined the Siksha-Charcha Bhavana, Sriniketan, as its Head Master.

The scholarships available in Kala-Bhavana and Siksha-Bhavana have been awarded this year to the following students :

Kala-Bhavana :—Golok Behari Das—Birbhum scholarship of Rs. 8/- p. m. Nanigopal Ghose—Kala-Bhavana scholarship of Rs. 6/- p. m.

Siksha-Bhavana :—Purabi Dutt (2nd year)—Rathindra scholarship of Rs. 10/- p. m. Sundargopal Ghose (2nd year) Juthika scholarship of Rs. 10/- p. m. Mrinal Kanti Datta Chowdhury (1st year)—Manishi Scholarship of Rs. 20/- p. m.

We understand that the following students of Patha-Bhavana were the recipients of two undistributed scholarships for last year :

Alo Goswami (VII group)—Samavaya Bhandar scholarship. Avas Sen (III group)—Rathindra scholarship.

We are very glad to learn that the Government of West Bengal have sanctioned the re-organisation of the Siksha-Charcha-Bhavana on a total annual cost of Rs. 20,710/- as against the present annual average of Rs. 7,800/-. This training institute will henceforward function as a Government-sponsored Basic Training School with provision for additional staff and a total number of 50 stipendiaries, under the supervision and guidance of Visva-Bharati.

The Bi centenary of Goethe's birth was duly celebrated in Santiniketan at a public meeting held at China-Bhavana on August 28th evening under the chairmanship of Prof. Satyendranath Bose of the Calcutta University.

Welcoming the President, S. K. George pointed out the appropriateness of this celebration and the need of those who inherit the legacy of Gurudeva to enter into the heritage of this master-mind of the West. He read out parts of a letter from the Director General of the Unesco asking for the observance of this day, as Goethe symbolised the unity and harmony of human culture for which Unesco itself is striving.

An interesting programme of music, readings and speeches was gone through. The high-light of the proceedings was a very dramatic rendering of Goethe's famous ballad Erl-King by Mrs. Eta Ghosh in the original German and in an English traslation.

Prof. Satyen Bose in his remarks referred to the wonderful similarity between Goethe and Gurudeva. India owed a debt, he said, to Germany for her interest in and researches into Indian culture, and he appealed for a closer study of the legacy of Germany. Goethe was a personality who stood above all

political partisanship and Germany is best approached through Goethe. It is through the spread of the influence of personalities like Goethe and Gurudeva that peoples and countries can come together and the aims of Unesco best achieved, he added.

Sunilchandra Sarkar gave an account of the life and work of Goethe. Goethe, he said, was the first in history to take a comprehensive view of humanity, with all its manifold problems and aspirations. In his Faust he depicted this fever and fret of human existence in the ever-varying drama of individual experience. In his later phase Goethe rose to a height of 'melodious wisdom' and found a unifying principle. It is here that he most resembles Gurudeva who practised throughout an equally long life this higher humanism, the creed of acceptance. Quoting passages from Goethe, S. J. Sarkar brought out the close parallelism between some of Goethe's poems and Gurudeva's great poems like *The Awakening of the Stream* and *The Farewell to Heaven*.

Dr. J. C. Tavadia pointed out the inspiration Goethe had drawn from oriental sources, with special reference to his *West Eastern Divan*.

Nirmal Kumar Chatterji spoke on Gurudeva's familiarity with and appreciation of Goethe and his works. Gurudeva had early come under the spell of the great German and had himself translated some of Goethe's poems and epigrams. A letter of Dr. Albert Schweitzer to Gurudeva had pointed out the significance of the two men for the world. Dr. Schweitzer had called Gurudeva the Goethe of the East in that letter. S. J. Chatterji observed that it would be equally appropriate to say that Goethe is the Tagore of the West. That was the only way in which Indians could best understand the significance of Goethe in the West.

Then followed a reading from Dr. Albert Schweitzer's memorial address on the occasion of the first centenary of Goethe's death, which summed up Goethe's message to the world. That message is a call to men not to abandon the ideal of personality but to remain 'men in possession of their own souls in the face of the menace to human personality of modern mechanisation and mobocracy'.

The function ended with a vote of thanks proposed by Prabas Jivan Chowdhuri.

We are glad to announce that the Visva-Bharati has acquired the collection of Bengali manuscripts of the Ratan Library of Suri for the Manuscript Section of the Vidya-Bhavana. This Library was founded by the late Sivaratan Mitra

who is well known for his attainments in the field of Bengali studies. He was a genuine lover of old literature and had collected valuable Bengali manuscripts from different parts of Bengal at much expense. The collection contains about 4000 manuscripts. Although various Institutions had been trying to acquire the collection, the worthy grandson of the late Sivaratan Mitra, S. Amalendu Mitra decided in favour of the Visva-Bharati in the matter of its disposal. We thank him for this decision.

INTRODUCTION OF CASSAVA IN WEST BENGAL

THE ROLE OF SRINIKETAN

The depletion of India's foreign exchange resources as a result of import of food grains to the extent of 2 to 4 million tons per year has created an alarming situation in the country. In fact, the extreme urgency of the food problem in India and the failure, at least partial, of the attempts so far made to increase agricultural production upto the level of our minimum requirements have led to the search for heavy-yielding crops which will provide the country with substitute foodstuffs. This has brought into picture Cassava and its product, Tapioca, about the utility and the importance of which we hear so much these days from Governors as well as Ministers.

Cassava is a root crop or tuber, having the botanical name *Manihot Ipi*. It belongs to the class Dicotyledons and comes under the natural order Euphorbiaceae. It is a native of tropical America and was first introduced in India about 70 years back. Since then it has become very popular in the State of Travancore in South India. Its cultivation has been so extended that it now comes next in importance to paddy in the State. It should however be mentioned in this connection that even before the introduction of Cassava in Travancore from countries of tropical America, *Simul-Alu* was fairly well-known as a food crop to the agriculturists of Bengal and Bihar. In fact, there is evidence on record to show that *Simul-alu* was one of two or three tubers which were cultivated for consumption in Eastern India before the introduction of potato from the West. And this *Simul-alu* is what is now known as Cassava. Anyway, it has now gone completely out of cultivation from Eastern India and can be found growing only in a wild state. What is worse, the existence of this crop and its value remained completely forgotten until recently.

The popularity of this crop in Travancore owes much to the activities of the Y. M. C. A. Rural Demonstration Centres at Martandam. And it is through the courtesy of Dr. Spencer Hatch who was the Secretary of this organisation that the Institute of Rural Reconstruction, Sriniketan was able to secure about 300 cuttings of Cassava plant in 1941-42 for propagation. Since then this crop has been given a thorough trial on the Sriniketan farm, the success of which has led the Institute to maintain this crop from year to year with a view to its introduction in the neighbouring areas. But what has prompted Sriniketan to search for this crop ?

Economic development of rural areas forms an integral part of Sriniketan's plan for rural reconstruction and agronomic improvements constitute one of the most important aspects of activities in the sphere of economic development. Now one of the items in Sriniketan's programme for agronomic development is introduction of new economic crops which can be cultivated on the agricultural lands either in rotation to, or in place of, the existing crops and/or will be suitable for cultivation on the culturable waste lands. Sriniketan has all along laid considerable stress on this item of work and has to its credit some solid achievements like popularising sugar cane, vegetable and potato cultivation, which had been almost given up in its area of operation when it started work some 27 years back. Intensive study of agronomic conditions in the district of Birbhum gradually revealed that the agricultural economy of this region is in need of some crop or crops which would resist the uncertainties of weather and other local factors, give a good yield and satisfy the needs of money as well as subsistence. It was also realised that the value and importance of this crop would increase in proportion to its suitability to poor soils and sub-marginal lands. The failure of the paddy crop, which by the way is almost a periodic feature in Birbhum and neighbouring regions, due to failure of rains in 1940-41 resulted in a famine. This acted as the final spur to Sriniketan's efforts to find a "famine crop" which would at least help the cultivators to tide over the emergency. And in the next year, Cassava was grown on the Sriniketan farm and hailed as *the* "famine crop" of this region.

Sriniketan started work with 300 cuttings of Cassava and is now in a position to supply cuttings to those who may be interested in its cultivation. In fact, the Sriniketan farm has supplied this year 5000 cuttings to the District Magistrate of Birbhum, who is very eager to popularise this crop in the district but unfortunately has not been able to secure cuttings from the Provincial Government. It appears that the Government of West Bengal is putting a lot of emphasis on the cultivation of Cassava in the Province as a part of its plan for food self-sufficiency. But it cannot go ahead because of non-availability of cuttings in large numbers. The few cuttings that it has been able to secure

from Travancore will be entirely required for the district of Mindapore. Consequently districts like Bankura and Birbhum, which are in equally, if not more, urgent need of this crop would have been neglected if Sriniketan had not preserved this crop. It is indeed a pity that the Govt of West Bengal has not asked for the help of Sriniketan in this matter. A timely intimation would have enabled the Institute to supply the full requirements of the Government.

Lastly, something should be said here about the results of the trial given to the Cassava crop on the Sriniketan farm. These results are broadly summarised here. First, it yields a much larger quantity of dry food per acre than probably any other crop. 900 cuttings of Cassava, which can be planted on 0.7 bighas have yielded $67\frac{1}{2}$ maunds of crude roots from which roughly 10 maunds of tapioca, i. e. arrowroot or ata have been extracted. Secondly, it can be grown in almost any quality of soil and on land at any level provided it is well-drained. It needs very little care and can easily be grown on danga lands. Thirdly, every portion of the plant can be put to some economic use. The tubers can be used as tapioca or ata or arrowroot for human consumption, or for manufacture of starch, dextrine and glucose. The leaves of the plants can be used as fodder for the cattle, while the stems can be used either as cuttings or as fuel.

N. B. On account of the ensuing holidays, the October and November issues of the News will be brought out jointly in November.

VISVA-BHARATI NEWS

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SILPOTSAVA AND SILPA-BHAVANA

Silpa-Bhavana celebrated its annual function, Silpotsava, on September 17th. The workers and trainees of Silpa-Bhavana heartily participated in this function which gives symbolic expression to the freedom and creative joy that are in craftwork. The day began with an early-morning *vaitalik*. The ceremony was held in the Kalimohan Prangana at 8 A. M. The artisans and apprentices came in a procession with their tools and implements. Pandit Kshitimohan Sen chanted appropriate Vedic hymns and the Sriniketan choir sang Gurudeva's songs suited to the occasion. At 9 A. M. an exhibition of rural crafts and industries was opened by Sri D. N. Ghose, Director of Industries, West Bengal. An hour later a swimming competition was arranged in which the boys of Sriniketan and the neighbouring villages took part. At 2 p. m., there was a conference of Silpa-Bhavana workers and village craftsmen, many of whom are ex-students of Silpa-Bhavana. Laksmiswar Sinha presided over the deliberations of the conference and among those who took part in the discussion were Sjs. D. N. Ghose, J. P. Bhattacharya, Gundappa, M. C. Sen, D. N. Mitra, B. N. Ghose, D. N. Dutta and M. C. Roy. The problems that the Silpa-Bhavana and the organisers of village industry have to face were given full consideration at the Conference. It was decided to hold this Conference at regular intervals and to form an Association of village craftsmen with the object of reviving the village crafts and improving the working condition and craftsmanship of the village craftsmen.

At 4 p. m. that afternoon there was a Ha-du-du match between the Sriniketan and Surul teams, of which the former won. A foot-ball match also was arranged in which the opposing teams were Sriniketan boys and the Rest. This resulted in a victory for the Ashram boys. When the games were over, prizes were distributed to the winners in the swimming competition and the Ha-du-du match by Sri Fakirchandra Roy, Asst. Secretary, W. B. P. C. C. The day's celebrations ended with the staging of *Muktir Upay*, a comedy by Gurudeva, in the evening, by the ladies of the Sriniketan Mahila Samiti. The

performance was highly successful and a repeat performance was arranged on request on the following day.

The Silpotsava was formerly a purely festive occasion and had nothing to do with the organisation and control of craft activities. It has now been happily invested with a broader meaning and purpose, as the foregoing account will show. A review of the activities of Silpa-Bhavana may not therefore be out of place here. Gurudeva attached great importance to cottage industries, which alone, he believed, could place our rural economy on a sound footing. How right he was in this will be apparent from the fact that some of our neighbouring countries are trying today to build their economy principally on cottage industries. Development of cottage industries is specially indicated in countries with large manpower and inadequate capital. They also make for decentralisation and counteract the evils of a capitalistic system, namely, too much concentration of wealth and power. Gurudeva was perhaps the first man to envisage the possibilities of cottage industries. That is why he started the Silpa-Bhavana and made it an integral part of the Rural Reconstruction Institute at Sriniketan.

Happily Silpa-Bhavana can now look back on years of growth and fruitful activity. It has already turned out more than 1500 persons, trained up in different kinds of craftwork, during nearly three decades of its existence. And many of these trainees adopted the crafts they had learned as their trades. The facilities for training available in Silpa-Bhavana seem to have attracted notice widely over India. The Nepal Government has sent 6 stipendiary students who, since March 1st, 1949, have been receiving training in weaving, dyeing, durree-making, carpentry, pottery, leather work and paper-making respectively. On the completion of their training, these trainees are expected to serve as craft teachers in Nepal. During the last autumn vacation they went back home taking with them the products made by themselves in the course of their training. They have written to the Silpa-Bhavana authorities to say that their progress so far has been very much appreciated by the Nepal authorities and their friends and relatives. The Government of India Rehabilitation Ministry also has arranged with Silpa-Bhavana for training 20 refugees—12 from Sind and West Punjab and 8 from East Bengal—in the different crafts. Eleven of these trainees have arrived in September and started their work.

We are happy to note that the staff of Silpa-Bhavana has during recent months been strengthened by the appointment of Dhirendranath Dutta, an ex-student of Santiniketan, as Deputy Secretary.

NEWS AND NOTES

The academic departments at Santiniketan reopened after the autumn vacation on October 28th.

Just on the eve of the vacation a party of Santiniketan students and staff went to Calcutta to stage Gurudeva's dance-drama Chitrangada. The first performance was held at New Empire on September 19th. It was repeated at the same hall on the three nights following. It may be recalled that Chitrangada was first staged in Calcutta in March 1936. It was indeed a great event in the history of the development of rhythmic art in Bengal. Chitrangada shows a perfect fusion of old tradition and modern invention. Music and dance have been wedded to each other in this drama, each enjoying the fullest freedom without impairing in any way the possibilities of the other, as Smt. Pratima Devi has pointed out in her recent book Nritya. This drama has never failed in its appeal and has always afforded keen enjoyment to the Calcutta public. We are glad that once again it has been possible to arrange the performance of Chitrangada. We congratulate all who took part in it and contributed to its success.

At Santiniketan the entertainments arranged before the commencement of the holidays included a Fancy Dress show organised by the Sahityika and the performance of Gurudeva's verse-comedy Laksmir Pariksha by the Patha-Bhavana girls. Ananda Mela was held a few days before the vacation at Gour-Prangana. Stalls were opened by the students of the different academic departments and even the youngest students of Patha-Bhavana plied their ephemeral trade with pertinacity and tact. The Vinaya-Bhavana masks were as usual in high demand. The refreshments and drinks offered for sale were sold off all too soon, showing that even this one-day bazaar was not immune from the malady common to all Indian markets—the excess of demand over supply. At Sriniketan there were a number of dramatic performances organised by Siksha Satra students, students of the Girls' School and the Mahila Samiti.

A party of distinguished teachers and connoisseurs of Art, who had come as delegates from the different provinces and States of India to attend the Art Conference at Calcutta, came to Santiniketan on September 1st. The party

included the following persons : Dr. A. Aiyappan, Superintendent Govt. Museum, Madras. V. S. Adurkar, Director, Sir J. J. School of Arts, Bombay. D. H. Chandrasekharaiya, Minister for Education, Mysore. S. D. Haldankar, Haldankar Fine Arts Institute, Bombay-7. V. R. Amberkar, Bombay Co-Operative Insurance Building, Sir Pherozshah Mehta Road, Fort, Bombay. N. M. Kelkar, Bombay. Sushil Sarkar, Principal, Sarada Ukil School of Art, New Delhi. Gokul Chand, Director of Education, Himachal Pradesh, Simla. V. D. Sharma, Secy. to the Ministry of Education, Rajsthan. S. M. Parashar, (Prasher) Simla. Keshri Mahajan, Indore, Central India. Sukumar Deuskar, Hyderabad (Deccan). H. V. Trivedi, Curator, Museum, Indore. D. T. Jogni, Dhar, Central India. V. D. Shinsbalkar, Indore, Central India. B. N. Sarkar, Asst. Secretary, Department of Education, Govt. of West Bengal, Calcutta. They were shown round and taken to Silpa-Bhavana, Vinaya-Bhavana, Santiniketan Library and Kala-Bhavana to see the working of these departments. Adhyaksha Nandalal Bose explained to them the special method of teaching and work followed in Kala-Bhavana. The distinguished guests were treated to tea and refreshment in the afternoon at China-Bhavana. A programme of entertainment was arranged in their honour at Udayan in the evening. When the programme was over, Sri U. R. Amberkar rose to thank the Santiniketan authorities in behalf of the delegates and express their deep appreciation of Santiniketan and its various activities. All the members of the party, we understand, were greatly impressed by what they saw during their short visit to Santiniketan. They left by the night train.

Another distinguished visitor was Mr. Peter Koinange, an eminent leader of the Africans in East Africa and a leading member of the Kenaya Africa Union. He came to Santiniketan on September 13th. and expressed satisfaction at what he saw here.

On September 9th, a very interesting talk on the superior claims of Hindi to be the *lingua franca* of India was given by Prof. Suniti Kumar Chatterjee. Dr. Chatterjee began with a detailed account of the nature and scope of the many languages existing all over India. He showed how the claims of most of these languages could easily be dismissed. Urdu, for instance, was only a coterie language, representing the intellectual and spiritual escapism of a certain group of people. The only two languages that demanded serious consideration were Hindi and Bengali. Bengali, which is spoken today by no less than 6 crore and 20 lakhs of people, could easily put forward her claim, but the

difficulty of Bengali lay in its pronunciation. Hindi also should change much and extend its range and scope to encompass life and expression on a nation-wide scale. Dr. Chatterjee thought it necessary for students all over India to learn two Indian languages, including the *lingua franca* and English.

During last August and September, three exhibitions were arranged at Kala-Bhavana. The first of these celebrated the occasion of Gurudeva's death anniversary and showed some of the original paintings of Gurudeva, Gaganendra-nath Tagore and Abanindranath Tagore. There were also paintings by the first batch of Abanindranath's disciples, about 160 prints of Abanindranath's paintings, a number of Chinese, Mughal, Rajput and other paintings, Patas etc.

The second exhibition held during the first week of September showed some of the paintings of Nandalal Bose and other artists and a number of handicrafts by Kala-Bhavana students. The third which was opened on September 13th put on view the art and craftwork done by the first and second year students of Kala-Bhavana and the students of Patha-Bhavana. Some of the sketches done by the Patha-Bhavana students did credit to the young artists.

Dr. Prabodhchandra Bagchi represented the Visva-Bharati at the Convention on Cultural Unity in India held under the auspices of the T. A. Parekh Education Endowment at Bombay on October 26th.

We are glad to learn that Prankumar Ghosh and Subimal Pal, Upadhyayas of the Siksha-Bhavana and Subodh Chandra Narayan Choudhuri, In-charge of sports and physical training, who were deputed for military training have been recommended for appointment as Honorary Commissioned Officers in the National Cadet Corps, Senior Division.

Hirubhai Shah who passed the Antya Examination of the Visva-Bharati (Sikshabhavana) this year has joined the University of Michigan (U. S. A.) for higher studies.

We are happy to note that Miss Sumitra Talukdar (ex : Sikshabhavana) who passed the I. Sc. examination of the Calcutta University in 1948, has been

awarded the following Scholarships and Prize on the basis of her result in the examination :—

1. Nawab Abdul Latif & Father Lafout Scholarship.
2. Janakiprosad Scholarship.
3. Saradaprosad Prize.

We welcome Baidyanath Ghose, a former worker of Silpa-Bhavan, who has been re-appointed in the Weaving Department and Jatindra Mohan Dutta, who has been appointed in the Silpa-Bhavan Office.

Workers' Training Camps, which used to be a feature of Sriniketan activities, had been discontinued for several years. We are glad to know that the Sriniketan authorities have decided to revive the practice. This decision will take immediate effect and the first camp will be held at Sriniketan from November 1st. to November 10th. Provision has been made for 25 young men coming either from the villages under the guidance and supervision of the Rural Reconstruction department or from the Visva-Bharati Central Co-operative Bank area. Both the Rural Reconstruction Department and the Central Bank will collaborate to make the camp a success. It has been thought necessary, in view of the short duration of the camp, to give these trainees a concentrated course of both theoretical and practical work embracing the essential principles of method and organisation of rural reconstruction. Due emphasis will be given to the principles of co-operation which must form the central feature in all rural welfare activities.

The Siksha-Charcha Bhavana, which, under the new scheme, is to function as a Government-sponsored Basic Training School, has already admitted its first batch of 30 students. We welcome the new teachers appointed in this department : Somendranath Roy, Visva-Bharati Diploma in Arts and Tripureswar Sarcar B. A. (Buchanon-trained).

The seasonal anti-malaria work in the villages is now in full swing. The second operation of residual spray of D. D. T. has been completed and the third and last one will take place before long. The incidence of Malaria in the villages taken up appears to be much lower than in other villages. We gratefully acknowledge the help and co-operation which are being received in this

campaign from the Civil Surgeon, Birbhum and the Directorate of Health Services, West Bengal.

A qualified Medical Officer having been appointed, the long-expected re-organisation of the Albandha Health Society is now an accomplished fact. A new Society has also been started in the village Adityapur where also a qualified Doctor has been appointed. The number of Health Societies now under the supervision of Sriniketan is eight, not counting the Society at Faridpur which has been affiliated with Sriniketan.

An account of the various tournaments and friendly matches that took place during the last football season is given below.

The Sishu Cup Knockout Tournament :—Winners—Patha-Bhavana, 5th Group ; Runners-up—Patha-Bhavana, 6th Group.

The Suhrid Cup Knockout Tournament :—Winners—Patha-Bhavana 1st Group, Runners-up—Patha-Bhavana 3rd Group.

The Sarvesh Cup League :—Winners—Sriniketan and Siksha-Bhavana shared the honour, both teams having scored equal points ; Runners-up—Patha-Bhavana.

The visiting teams this year were Y. M. C. A. Calcutta ; Presidency College, Calcutta ; T. N. G. College, Bhagalpore, Serampore College. Each of these teams met our Asrama team in a friendly match. The Home Team lost in every case permitting the opposing team to score a couple of goals each time and answering by a single goal only on two occasions. This shows how the strength and quality of our team have declined.

The two most exciting events, however, were the Exhibition Matches played by our players with the two most distinguished visiting teams, namely, Mohun Bagan Regulars, and Mohun Bagan Veterans. These games attracted huge crowds from Bolpur and other places. Excitement ran high but the games were not as interesting as one would expect. Our team lost to the Regulars by 2 goals to nil but held the Veterans to a goalless draw. This is how the opposing teams were constituted :—

Mohun Bagan—D. Sen ; Dr. Kumar and D. Pal ; S. Natham, B. D. Chattejee and Avay Ghosh ; S. Chakravarty, Anil De, A. Sinha, B. Kumar and A. Das Gupta.

Visva-Bharati Eleven—S. Sen ; Nripen Sinha and Jahar Ghose ; Sujit Mitra, Sudhir Das and Prabhhab Roy ; Ranjit Roy, Hiralal Mukherjee, P. Bhattacharya, Haw Kang Fa and R. Thakur.

Mohan Bagan Veterans—S. Roy Chowdhuri ; Dr. S. Dutt and Mona Dutt ; Durburi Dutt, A. Sinha and Sushil Chatterjee ; S. Guin, A. Ganguli, G. Pal, A. Deb and S. Chaudhuri.

Santiniketan Students—Biswajit Roy ; Nripen Sinha and Babu Vejoynath, Shib Roy, Prabhhab Roy and Tan Lee, Ranjit Roy, Supriya Guha, Prabudha Ghosh, How Kang Fa and Dipesh Roychowdhuri.

Ranjit Roy and C. B. Chatterje acted as referee respectively in the two games.

The Patha-Bhavana Students' Team visited Rampurhat where they played a friendly match with the Rampurhat School Team and lost by 1 goal to nil.

At the beginning of the last term, a group of Siksha-Bhavana students formed a Study circle which had a two-fold object ; Discussion and understanding of the different Provincial literatures and cultures : and general study and appreciation of literature. A committee was formed with Chittaranjan Das, Rajkumar Surendrajit, Pramila Rao, Narayan Chakravarty, Ranjana Das and from among the teachers, Sunil Chandra Sarkar. Rajkumar Surendrajit was elected the Secretary. That this committee worked well will be apparent from the number of meetings they organised. The section of interprovincial literature had three discussions to its credit ; A Brief History of Bengali Literature by Subhamoy Ghosh ; A Brief History of Telegu Literature by Shankar Rao and a talk on Malayalam Literature by Babu Vejoynath. General Literature was represented by an Appreciation of The Picture of Dorian Gray by Ivy Das Gupta, Proportion in National Life by Rajkumar Surendrajit, State and the Individual by Damodar Reddy and Fear in Childmind by Vani Rao. All these papers and talks were interesting and some of them of a high standard. General discussion after the reading of the paper was in several cases quite lively. If the Study Circle continues to hold the interest of students and inspire them with zeal as it has done in the last term, it will no doubt serve a very useful purpose.

The Siksha-Bhavana Sammilani elected the following as its office bearers on August 15th ; President—Gita Roy. General Secretaries—Damodar Reddy, Ranjana Das. Literary Secretaries—Shivani Guha, Amartya Sen. Games

Secretaries—Tan Lee, Liao. Social Secretaries—Ivy Das Gupta, Ajoy Mahalanobis.

The United Nations Day was observed in Santiniketan, on Oct. 24, at a meeting in Vinaya-Bhavana, with Anil K. Chanda presiding. Select songs of Gurudeva suited to the occasion were sung by the students of Vinaya Bhavana.

Explaining the object of the meeting S. K. George pointed out the appropriateness of the celebration, as the Visva-Bharati stands for the same ideals of world peace and human brotherhood, of international and inter-cultural co-operation as the U. N. O.

This note was also emphasised both by the President and the chief speaker, Sri Gurdial Mallik. In a moving speech Mallikji brought home to the audience the close parallelism between Gurudeva's vision and the ideals of U. N. O. Quoting famous passages from Gitanjali he recalled Gurudeva's message of the dignity of the human individual and the unity of man. These principles have to be translated into action in all human relationships. Then alone can U. N. O. fulfil its mission of being a bridge-builder between nations.

Some discussion then followed on the working of U. N. O. Principal Anil Chanda helped to clear up many doubts and wound up the proceedings with a short speech.

In the passing away last month, of Dr. Foss Westcott, the late Metropolitan Bishop of India, both India and Visva-Bharati have lost a sincere friend and well-wisher. He belonged to the shining ranks of that small band of Britishers who strove hard all their life to hold before the public mind the ideal of the true Christ, who is above the cramping confines of creed, class and colour. For us of the Visva-Bharati his memory, however, will ever be interlinked with that of his dear Companion-in-Christ, C. F. Andrews, as he was also associated with the appeal and efforts, initiated by Gandhiji and Visva-Bharati, to build an adequate memorial to C. F. A., Christ's Faithful Apostle at Santiniketan. We extend our heartfelt sympathy to the relatives of the departed distinguished Christian.

The following announcement has been received from the organisers of the ensuing World Pacifist Meeting.

The World Pacifist Meeting will be held during December 1949. The first session from 1st to 8th December 1949 will be held at Santiniketan, while the second session will be held at Sevagram from 25th to 31st December 1949.

The Conference is open only to those who have been specially invited by the Organisers. It will not be open either to the Public or to the Press. There will be, however, an Open Session in Calcutta for general visitors on the 9th December 1949 for which special permits can be obtained by those desirous of attending the Conference from Sri. Hiralal Bose, Organising Secretary, 1 Upper Wood Street, Calcutta-16.

About 70 delegates are expected from abroad. So far 55 have definitely sent in their acceptance of the invitation extended to them by the Organisers. Among these are the following :—

W. Maud Brayshaw, E. Russel Brayshaw, Reginald Reynolds, Vera Brittain—England. Lucy Kingston—Ireland. Magda Trocme, Henri Roser—France. Heinz Kraschutski—Germany. Rev. J. J. Buskees—Holland. Magda Yoors-Peeters—Belgium. Diedrich Lund—Norway. Prof. Rydbeck—Sweden. Aage Jorgensen—Denmark. Yrjo Kallinen—Finland. Dr. Karel Hujer—Czechoslovakia. Manilal Gandhi, Michael Scott—S. Africa. David Acquah—W. Africa. Charles Collet—Seychelle Is. Satindra Nath Sen, J. N. Kusari—E. Pakistan. Prof. G. P. Malalasekara—Ceylon. U. Lu. Pe. Win—Burma. Emm. Sungkavasi—Siam. Mrs. Martinez—Indonesia. John Fallding—Australia. A. C. Barrington—Newzealand. Dr. Tomiko Korah—Japan. Dr. Christopher Tang, Miss Pao Swen Tseng—China. Kathleen Sayre, Orie Miller, Ray Newton, Richard Gregg—U. S. A. Mrs. Mildred Eahrni—Canada. Antonio Lourerio—Uruguay.

In addition there will be 25 Indian delegates.

As the Conference is intended only for the special invitees, the general public is requested kindly to refrain from coming to the Conference, because the Santiniketan authorities as well as the Sevagram authorities will not be in a position to arrange for any accommodation, boarding, etc., for the general visitors during the sessions of the Conference.

A NEW SCHOOL*

By Rathindranath Tagore

A school for the children of the peasants and craftsmen that live around us is what we need. Such a school, if started on the right lines and properly conducted can become the fruit of all our endeavours and enterprises at Sriniketan. It will provide us with the testing ground of all our theories. Into it we can pour all the practical experiences we gather in our fields and workshops and the psychological experiences gained from our social service work in the villages. The school should be our effort in producing a future generation who will be fit to live in and enjoy the surroundings which we have helped in creating for them. Here we shall evolve not the type of the ideal citizen—but the ideal villager—the man who creates and preserves life and not the one that destroys. Let us not forget that until we have succeeded in doing so, our work would remain incomplete and the object for which we are striving unattained.

Let us cleanse our minds of the common superstitions that we entertain about education and begin to think independently as to what are the needs and how we can supply them. To begin with I believe we are agreed that we do not wish to make a peasant boy into a learned pedant, nor to give him that training which inevitably sends him away from his home in the village to eke out a miserable existence in a crowded city as a poorly paid clerk. Neither do we wish to provide him with a highly technical education such as would make him an engineer or a physician. Not that we disparage these attainments—but there are enough institutions to satisfy the ambition of anyone who wants such special training. Our main object is to reconstruct the life in the decaying villages—to generate the love of the land, the true mother of all civilisations whom they forsake for the false and ephemeral woman, the glittering monster bred of the city whom we call Industry. Therefore it is our duty to teach him to love the soil which has given him birth and

* Adapted from an article written by Rathindranath Tagore on board the *Orford*. Orient Line, probably 25 years back. It is expected that some of his observations will be found interesting and useful even now. Ed.

which is supporting him and educate his senses and train his limbs to enable him to serve this mother whose child he is with a proper understanding and devotion. He must be taught that blind love is not adequate—only when he has learnt all the secrets of her nature and gained complete knowledge of her behaviour that she will return his love and recompense him for his devotion. I am not using the word love to arouse merely a cheap sentiment. I believe that at the foundation of the philosophy of education there must be love—love of one-self, love of one's surroundings which alone arouses the desire for knowledge ; the more one loves, the more one craves to know. Love of knowledge has no meaning if not understood in this sense.

Love must have an object for its fulfilment, otherwise it becomes unreal, as in the case of some of our politicians who go into ecstasies at the mere mention of the name of "motherland" without having any true knowledge of it or its needs. Therefore the child must first of all be made thoroughly acquainted with his environment. He must begin with his own village (I take it for granted that he knows his own family and loves his relatives and his home), get to know every body—the sort of life they live, the work they do—and in that way get an idea of the corporate social life of the village as a whole. There is much that the teacher can "teach" i. e., help the child to observe and draw inferences from in the excursions around the home village. The attention of the child should be drawn to every living thing, animals and plants besides human beings in the village. He should not only know the names—but be made to observe their habits and become thoroughly familiar with every insect, fish, bird or animal and every weed, plant or tree that can be found by him in the village. He will also note the physical aspects of his home surroundings—the nature of the soil and water, the grouping of the houses, the materials with which they are constructed, where they come from and how they are made, the roads, tanks, drains or irrigation channels. The teacher in helping the child to observe all this must at the same time try to arouse his sympathy for all living creatures, not by moralising but demonstrating his own active sympathy. Under proper leadership a child can get a world of education in a few such excursions made around his own home. From direct observation and training of the senses we next turn to the training of the imagination. At this stage classes will be taken only for story telling. It is best to avoid any regular system of holding classes—children like stories and if they know that the teachers are willing,—they would themselves arrange times when they like to listen. These occasions should be utilised in arousing in their minds interest for history and geography, and in general in all the achievements of man in the realms of literature, art, science and the spiritual life. By careful selection of and giving proper value to

those achievements which have made for peace and progress and avoiding magnifying the destructive forces—the child can be helped to form a sane view of his past and present life.

Recreation and games should play an important part at this stage in the growth of the child. But I would prefer more of such games that bring him in contact with nature than modern games played in the school compound. Tree climbing, boating, swimming etc., would be more attractive to him.

Academic lessons should go hand in hand with manual training. They should be related to each other. The boy's inability to keep account of the vegetables he has grown or his inability to divide to measure or divide his plot in equal squares should lead him to seek the help of his teacher to learn mathematics. A lesson in any subject should never precede the desire on the part of the child to seek it. In abnormal cases the teacher should help to awaken this desire.

After the pupil the teacher. I do not propose to have a large staff of regular teachers. By this I mean teachers who will do nothing else but teach. Everyone doing any work at Sriniketan must also teach. I take it for granted that no one connected with Sriniketan is sitting idle or has not taken up some work in which he is specialising and gathering experiences of his own. Now Sriniketan is not a research institute to maintain a few selfish scholars and experts. Whatever we do or whatever we come to know has relation with the central idea of social service. Therefore we must all help in imparting our knowledge and experience in educating the future generation of the villages which we have taken up as our field of work. Moreover I do not believe that a teacher can really teach unless he is connected with some practical or research work. A professional teacher is a bad teacher. He can only convey the experiences of others—but not illumine them with any of his own.

The re-organisation of life is a most difficult process. There can be no nobler work than to attempt to "establish the kingdom of God" amongst men - but none that is more arduous and difficult. Difficult as it is—we have selected a region where life has reached such a stage of stagnation and degeneration that we have set ourselves a tremendous task. Therefore unless we can multiply our activities and tackle the problem from all possible sides we may be sure that the Devil will gain over us and defeat us at the end. Adult Education and a smattering rudimentary education in night schools is not sufficient to change the mentality of the people. And unless we can change the mental outlook we cannot accomplish any real progress. We must get hold of the

young generation and bring them up in such a way that they will carry out our programme when they grow up. The earlier we begin with them the better— before their habits get spoiled, before their minds get rigid. Take these young boys and girls away from their sordid surroundings and drill into them ideas of cleanliness and social welfare, train their limbs for useful work, fill them with enthusiasm and hope of a better world. Then half the battle is done—they will themselves do what we can never hope to accomplish with the older generation.

THE LEGACY OF GURUDEVA*

By G. Ramchandran

The legacy of Gurudeva has a twofold aspect, a tangible, institutional form and the intangible spirit underlying it. Among the circle of Santiniketan institutions the Sangeet Bhavana seems to me to occupy the central place. For it is a centre of song and music, of life and creative joy. Then there are the various other departments. The great wings of Gurudeva's spirit enveloped these institutions and nourished them and made them grow and fructify. How have we taken charge of this great legacy? Are these institutions growing to their full stature without any hindrance or is there any serious flaw in the discharging of our duties, in nourishing the great ideals enshrined in this great circle of institutions. It is for the present generation in Santiniketan to answer.

Gurudeva was a superman, a giant, a dynamic and ever-growing personality. So too was Gandhiji. But these two mighty sons of India have left no lieutenants of adequate stature. There have been other giants in the past. There was the Buddha. His spirit, incarnating itself in mighty disciples, spread

* This is a report of the talk delivered on August 22nd by Sri G. Ramchandran, a distinguished graduate of Visva-Bharati and now Secretary, A. I. V. I. A. The report has been prepared by S. Gundappa of Vinaya-Bhavana from notes taken down at the meeting.

through the vast spaces of the earth, in spite of the absence of the modern methods of communication and propaganda. It spread into far China and Korea, to Malaya, Burma and Ceylon. The relics of Buddhism are the greatest treasures in Ceylon even today. After Christ came St. Paul to carry on his legacy and so the message of Christ spread over the greater part of the world. But where, we ask, is the St. Paul of Gurudeva and of Gandhi ?

For a world and a humanity torn and exhausted by total wars Gurudeva's legacy is the only saving gospel. But legends and illusions will not carry us far. We have to face stark facts and realities. There is the need for dedicated votaries of freedom and tolerance. That has to come from Santiniketan where Gurudeva raised the dynamic music of love and freedom. Gurudeva was never static. Even death was life to him. It only liberated his spirit for greater activity within his disciples. When I met him last in Santiniketan, at a time when I was deeply immersed in Travancore politics, Gurudeva said ; "Ramchandran, never forget that you are a child of Visva-Bharati. In the bitterest of political struggles the man in your opponent must ever be treated with reverence."

The ideal of the unity of man inspired Gurudeva. It kindled the beauty in his eyes and stirred the depths of his heart. He set his face against racialism, caste, creed and narrow provincialism. The passion in him for the unity of man moved him deeply to protest against what seemed to him the narrow nationalism of the old non-cooperation days. He crossed swords with Bapu over that issue. The battle between them was a battle of giants, in which controversy was lifted to the sublimest heights. Gurudeva's "Call of Truth", in the Modern Review and Gaudhiji's "The Great Sentinel", in Young India are models of fine writing and high-souled controversy.

But this unity of man can only be a reality when the true freedom of the human mind is recognised. Gurudeva was the prophet of this message of the freedom of the human mind. When I was a student here, I happened once to move and carry through a resolution in the Santiniketan Sammelani decrying the internationalism of Gurudeva and advocating active participation in the then national struggle. But Gurudeva did not rebuke me, but fully granted the right of the students to hold their own points of view. His exposition of his twin principles of the freedom of the human mind and the unity of man completely won over the mover of the resolution and the whole body of students.

Are these twin principles being upheld and maintained in Santiniketan ? Today there is greater need in the world for this message than at any other previous epoch. The atom bomb is already in some people's pockets. In a

moment our culture, art and civilisation can all go up in smoke. There is the danger of total destruction. We have to face this challenge.

The principle of the Freedom of the Human mind is the only true basis of tolerance. Where this freedom is not, there is intolerance. Gandhiji too recognised this principle. But he was caught up in the conflicts of day to day politics. Gurudeva had a wonderful way of keeping himself above the field of battle. He therefore was able to embody and express these dynamic truths with wonderful clarity. Gurudeva touched life at every point. There was a rare completeness in his life. He was the supreme type of the complete Man.

After the Buddha Gurudev was the greatest man to uphold the freedom of the human mind. The Buddha had asked his disciples not to accept anything on authority, not even his own authority, but to prove all things and to accept those things alone which seemed consonant with reason and conducive to human happiness and then to live up to them. Gurudeva too, more than any one else in modern times taught and practised this great principle.

These then are the legacies of Gurudev : the Unity of Man and the Freedom of the Human Mind. We have only one family which is the Human Family. We have no country except the world. These must be our slogans, our watch-words, and that not in words only. We must feel the warmth of their richness in the depths of our hearts, wherever we are and in whatever we do. Let us sing and dance this message of Unity and Freedom.

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FOUR ANNAS

POEMS OF PEACE

By Rabindranath Tagore

STRIFES OF PEACE

Voices come swarming from the past,—seeking answers from the living moments. Beats of their wings fill the air with tremulous shadows, and sleepless thoughts in our minds leave their nests to take flight across the desert of dimness, in the passionate thirst for forms. They are lampless pilgrims, seeking the shore of light, to find themselves in things. They will be lured into poet's rhymes, they will be housed in the towers of the town not yet planned, they have their call to arms from the battlefields of the future, they are bidden to join hands in the strifes of peace yet to come.

THANKS-GIVING

Those who walk on the path of pride crushing the lowly life under their tread, covering the tender green of the earth with their footprints in blood ;

Let them rejoice, and thank thee, Lord, for the day is theirs.

But I am thankful that my lot lies with the humble who suffer and bear the burden of power, and hide their faces and stifle their sobs in the dark.

For every throb of their pain has pulsed in the secret depth of thy night, and every insult has been gathered into thy great silence.

And the morrow is theirs.

O Sun, rise upon the bleeding hearts blossoming in flowers of the morning, and the torchlight revelry of pride sunken to ashes.

PRAYER

Give me the supreme courage of love, this is my prayer—the courage to speak, to do, to suffer at thy will, to leave all things or be left alone. Strengthen me on errands of danger, honour me with pain, and help me climb to that difficult mood which sacrifices daily to thee.

Give me the supreme confidence of love, this is my prayer—the confidence that belongs to life in death, to victory in defeat, to the power hidden in the frailest beauty, to that dignity in pain which accepts hurt but disdains to return it.

SANTINIKETAN—A POET'S PATHWAY TO PEACE.

G. M.

Santiniketan is a signpost to a poet's path to peace. And what a poet dreams and does today, humanity will dream and do tomorrow. For, are not poets "unacknowledged legislators of mankind"? But, alas, the tragedy of history lies in man's not heeding to the vision and voice of the poet!

In our own times Rabindranath Tagore has reiterated and re-established the ideal of the completeness of life, characterised by that cadence of comradeship in its components, which is the marrow and mirror of truth.

Religion being the highest inspiration and expression of the individual's aspiration is at once the be-all and end-all of existence. But it was to be the embodiment of an integration in which Man, Nature and God are co-partners on the one hand, and emotions, intellect and intuition their instruments, on the other. Therefore, every activity aiming at approaching "the humanity of God and the divinity of man"—Man the eternal, the Ideal, the Perfect, the Universal, is religion. For, the purpose of religion is to point to overarching Perfection and Person, "who is in the Sun" as well as in the individual.

In this concept of Man the Eternal and its consummation in activities as various as the colours of the rainbow, lies the dynamism of truth which sets him free from all bondages,—political, economic, racial, geographical—and thus, leads him to the evergreen pastures of Peace.

And Santiniketan is, indeed, a poet's experiment in working out the idea and ideal of Man the Eternal in the field of education, with its atmosphere, instruction and environment. For, true education is the only adequate foundation for the structure of perfection and peace. Here, therefore, there is no "touch-me notism" of any kind,—of the Arts as against Science, of the village as against the city, of the East as against the West, of the Gentile as against the Jew, of the ideals of the market-place as against the idols of temple. Santiniketan, in short, is a lotus of light which breathes forth the fragrance of fullness.

And Peace is fullness, not an emptiness or alternation of this element or that element of existence. That is why the poet was not an ascetic but a lover of life. And for one who has drunk deep at the fountain of love, nothing is ever commonplace; in fact, for him, everything takes on the aspect of the Divine, since Love is God.

Accordingly, the Poet's prescription for peace for our strife-and-scrabble-ridden world is cultivation of love for and loyalty to Man the Eternal, the Ideal. This will neutralize all those trends and tendencies which make for separateness and schisms, shibboleths and sects.

For, if there is one great heresy it is to prefer the tree for the wood, one's own self-interest for the symphonic interests of humanity, specialisation in the science and art of developing only one particular side of human personality for the orchestration of individuality.

And so Santiniketan, like the sages of old, has striven to invoke, in its prayer as well as in its varied work, the spirit of perfection, the Supreme Being, "for the only bond of unity that leads us to truth, namely, that of righteousness", —that parent of Peace.

"He who is one above all colour, and who with his manifold power supplies the inherent needs of men of all colours, who is in the beginning and in the end of the world, is divine, and may he unite us in a relationship of good-will."

NEWS AND NOTES

In his sermon at the Mandir service held on November 23rd, Pandit Kshitimohan Sen dwelt largely on the ensuing Pacifist Meeting. A conference of this nature, meeting as it does in a world full of suspicion and hate, is of unique importance. It is indeed a great event when men of God or men of peace meet. This union of pure hearts, observed Pandit Sen, is in itself an achievement of the human will that releases powerful moral and spiritual forces. Similar experiments, however, had been made in India in the past. For instance, Rajjab, the great mystic of medieval India had called an assembly of the representatives of all contemporary religious sects and faiths. The selection of Santiniketan, Pandit Sen added, as the venue of the present conference has been very appropriate. The founder of Santiniketan was the first man in modern times to command world audience and give a clear call to all men to come out to the open road of mutual trust and helpfulness. It is hoped that the delegates to the conference will find something in the spirit and heritage of Santiniketan to sustain their faith and help them in their deliberations.

There was an interesting function held at Sriniketan in the evening of Oct. 31 inaugurating a ten-day Training Camp (from 1st to 10th November) for training up a group of village-workers from the neighbourhood in the principles and practices of moral reconstruction and co-operation. Pandit Kshitimohan Sen presided over the function.

At the outset Jyotiprasad Bhattacharya read out extracts from a speech delivered by Rathindranath Tagore several years ago in connection with a session of the Burdwan District Co-operative Conference.

Pandit Sen gave an illuminating address on the social and community organisation of India in pre-British days, "The villages of India", he said, "were at one time the real nerve-centres of the country as a whole. Decentralised village economy helped India to maintain her social and cultural structure intact in spite of repeated incursions from outside. Life was so organised that the foreign elements came to be absorbed in the body-politic with the minimum violence. It was under the British rule that village communities were broken up and all the wealth of the country was concentrated in commercial centres. City civilization is the curse that the British have left behind them and the one way to lift this curse is to resuscitate the villages of India on the basis of co-operation and community living. It is the revival of 'gram-dharma' which alone can inculcate in us a sense of responsibility for collective living, and, unless free India can wake up to her duty and obligation in this direction—our future is dark indeed."

The training course provided a number of subjects including Rural Economy and Reconstruction in West Bengal, meaning of Co-operation and Co-operative Movement ; history of Co-operation in West Bengal ; organisation of Co-operatives and Village Centres ; Accounts and Book-Keeping in Co-operative Societies ; Agriculture, Animal Husbandry and Co-operation ; Village Industries and Co-operation ; Public Health ; Rural Farmer ; Education ; Rural Society etc. In addition to these practical and theoretical classes, arrangements were made for a series of talks by some distinguished invitees from outside—prominent among whom were Sri Prafulla Ch. Sen, Minister for Civil Supplies ; Sri Nishapati Majhi, Parliamentary Secretary ; Sri B. N. Banerjee, Secretary West Bengal Public Service Commission ; and Sri P. N. Majumdar of the Co-operative Directorate.

Sri P. C. Sen, Minister for Civil Supplies, West Bengal, visited Sriniketan on November 2nd. morning and gave a talk on the co-operative movement and the provincial food problems to the trainees of the Co-operative Training camp organised by the Visva-Bharati.

In course of his speech S. Sen said that the economic rebuilding of India through co-operative organisations was our ideal. The workers of the co-operative movement should have the proper spirit of service and adequate knowledge and necessary training. S. Sen was very much pleased to see that

the Visva-Bharati had taken up organising camps for training up village workers for the co-operative movement.

The success of this movement, Sj. Sen continued, depended not on building mechanical organisations but on creating co-operative spirit in our villagers. The urge should come from the common man.

Sj. Sen further said that the permanent solution of our food problem was larger production. Government had accepted the Hirakund, Damodar, Kohshi, Mor and other major projects to help grow more food. The Damodar project alone when completed would lead to increased fertility and stable irrigation over an estimated area of nearly 40 lakh bighas. But most of these major schemes approved by Government for the solution of food problem were naturally long term ones. In the meantime people should take up small plans on co operative basis and help to make the country self-sufficient in food as far as possible.

Sj. Sen visited the village reconstruction centre, organised by the Visva-Bharati at Laldhaha and attended a public meeting at Adityapur. He discussed various economic problems of the country with the local distinguished persons at the office of the Bolepur Union Board and addressed a public meeting at Bandhgora. Sj. Sen left for Calcutta late at night.

The inmates of Santiniketan and Sriniketan had recently the great pleasure of having once again in their midst the distinguished patron and friend of Visva-Bharati, Mr. L. K. Elmhirst. In spite of the pressure on his time due to the specific task of helping the Damodar Valley construction that had brought him again to India, he found time to spend three days in Santiniketan. But these three days were not wholly devoted to rest and enjoyment. While he freely met his old friends, he also renewed his contact with the various branches of activities at Santiniketan and Sriniketan. The rural reconstruction work at Sriniketan with which he had been personally connected as a worker nearly three decades back, occupied, of course, most of his attention.

On November 18th, Mr. Elmhirst addressed a gathering of staff and students at China-Bhavana. 'I must tell you', he began, 'how much I appreciate my Santiniketan visit for which I have managed to find time. It is like coming back home.' Not tied down by any definite subject, Mr. Elmhirst was free to choose topics that he thought would be interesting to the audience and spoke on them in a delightfully intimate manner. Speaking about the early days of Santiniketan when he himself was a resident here, he recalled the ways of C. F. Andrews, how he was always called off to the most distant places to deal with emergencies and hardly ever had the time to settle down to the normal routine of his work at Santiniketan. He was a man of action who must always be on

the move. His heart was of course here at Santiniketan, but it was always ready to be aroused by misery and distress, whoever might be the victims and however distant might be the place of its occurrence. But his love of Gurudeva was deep and sincere and remained an abiding inspiration in the life of his spirit. Mr. Elmhirst said that this affection was mutual. Gurudeva used to call Andrews 'Sir Charles' in loving jest and would mischievously enquire whenever he met Andrews whether he was in search of a time-table.

Mr. Elmhirst described next some of his personal impressions of Gurudeva's China tour. As a member of the party Mr. Elmhirst had ample opportunity to judge for himself the reactions of the Chinese people. When the party arrived at Hong-Kong, a letter of welcome signed by the great Chinese leader Sun Yat-Sen was handed over to Gurudeva. This letter had so long been with him, said Mr. Elmhirst, but now it was made over to Rathindranath Tagore for Rabindra-Bhavana, along with some other important papers and manuscripts that had come to his possession while he acted as Gurudeva's secretary. The letter is reproduced below.

REPUBLIC OF CHINA GOVERNMENT HEADQUARTERS, CANTON

7th April, 1924.

Dear Mr. Tagore,

I should greatly wish to have the privilege of personally welcoming you on your arrival in China. It is an ancient way of ours to show honour to the Scholar. But in you I shall greet not only a writer who has added lusture to Indian letters but a rare worker in those fields of endeavour wherein lie the seeds of man's future welfare and spiritual triumphs.

May I then have the pleasure of inviting you to Canton ?

Yours sincerely,
(Sd.) SUN YAT-SEN

The Chinese people, Mr. Elmhirst observed, were at first somewhat critical. But when they met Gurudeva and felt the influence of his personality, they gave him a splendid ovation. One of their spokesmen said that since the living cultural link between China and India had been sundered, China has had to wait for 600 years to have another great messenger from India.

At Peking Gurudeva's triumph was complete. A reception was arranged for him at a great literary meeting which marked a historic occasion. Requested at this meeting to speak on some of his struggles as a literary man, Gurudeva described the difficulties and imperfections of the Bengali language as he had found it, the rigidity and unresponsiveness of its literary

style and explained how he finally decided to use the sprightly spoken language as his medium. Some of the most distinguished literary figures of China, who were present at the meeting, had also to face similar difficulties. Gurudeva's account of his struggles immediately established a bond of sympathy between himself and these Chinese writers.

Mr. Elmhirst also gave an interesting account of Gurudeva's South American Tour and described how Gurudeva's proposed visit to Peru ended in a misadventure. Gurudeva had accepted an invitation from the Peru Government to be present at an occasion which he thought was in celebration of peace but turned out in fact to be the anniversary celebration of a battle! Mr. Elmhirst also explained how during Gurudeva's return journey to India, he avoided being captured by Mussolini and utilised for his own political purpose.

Mr. Elmhirst concluded by giving a very interesting account of the circumstances that led to his coming over to India and Santiniketan for the first time at a critical moment in his life, and eventually to an active interest on his part in the rural problems of Bengal.

Dr. Prabodh Chandra Bagchi and Dr. Hazari Prasad Dwivedi have been elected members of the Visva-Bharati Samsad for a three-year period ending in 1952, by the Santiniketan Samiti at its meeting held on November 11th.

The annual general meeting of the Santiniketan Karmimandali was held on November 25th at China-Bhavana. Upendranath Das, the secretary of the Mandali read his annual report which was accepted. S. J. Das was re-elected the Secretary of the Mandali for the ensuing year. The following members of the Mandali were elected to represent the Mandali in the Santiniketan Samiti: Benoy Gopal Roy, Upendranath Das, Sunilchandra Sarkar, Nagendranath Chakravarty, Bibhuti Bhushan Gupta and Nirmal Chandra Chatterjee. The usual committees in connection with the ensuing Pous Mela were also formed.

The anniversary celebrations of the Visva-Bharati will be held on December 22nd (7th Pous). The Varshika Parishat will be held on Saturday, December 24th, at 9 a. m. and the annual convocation will form part of the same function.

At the meeting of the Santiniketan Samiti held on November 20th, the

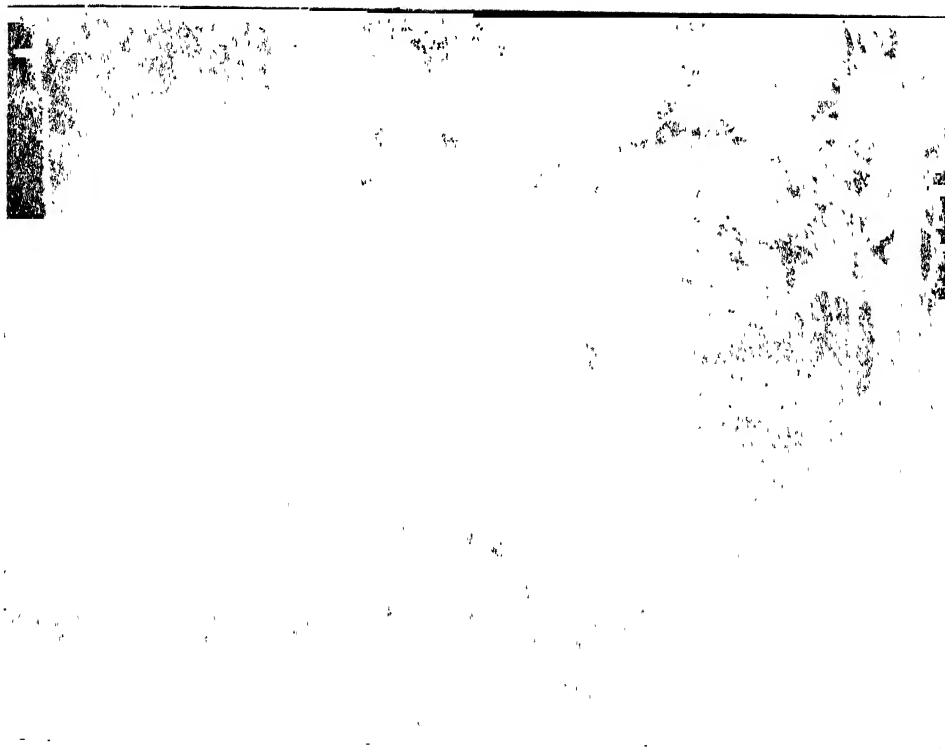
following persons were re-elected the Heads of the departments noted against their names :

Dr. Prabodh Chandra Bagchi—Vidya-Bhavana ; Adhyaksha Nandalal Bose—Kala Bhavana ; Adhyaksha Anil Kumar Chanda—Siksha-Bhavana ; Adhyaksha Sailajaranjan Mazumdar—Sangit-Bhavana ; Adhyaksha Tan-Yun Shan—China-Bhavan ; Dr. Hazari Prasad Dwivedi—Hindi-Bhavana ; Rathindranth Tagore—Deenabandhu-Bhavana.

We understand with pleasure that Rathindra Nath Tagore, Karma-Sachiva Visva-Bharati has been appointed a member of the Advisory Committee of the Calcutta Centre of the All-India Radio by the Government of India. We appreciate this move on the part of the Government to bring the Radio organisation under the influence of persons who have been intimately connected with creative work in the field of education and arts.

We accord a warm welcome to Sj. Gurdial Mullick who has come back to stay awhile in Santiniketan in connection with the ensuing Pacifist Meeting. Mullickji is one of those fortunate persons, who came early to Santiniketan and had the privilege of being intimately connected with Gurudeva and his work. Whether he stays here or elsewhere, Mullickji has by inalienable right his own place in Santiniketan and the hearts of his many disciples and admirers. Students have not been tardy in taking this opportunity of coming into contact with his benignant personality and have prevailed upon him to meet them frequently and deliver a series of talks on the ideals and early history of Santiniketan and on some of Gurudeva's most significant books like Post Office, Religion of Man etc. These meetings have been held both at Santiniketan and Vinaya-Bhavana.

We convey our grateful thanks to Sjta. Hemagini Bose of Burgandah, Giridhi, wife of the late Professor Sashi Bhusan Bose for her gift to Visva-Bharati of a valuable collection of books and rare maps.



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WORLD PACIFIST MEETING AT SANTINIKETAN

On the first eight days of last December, Santiniketan became the meeting-place of lovers of peace from all over the world. The World Pacifist Meeting, after about a year's preparations met at last at Santiniketan. A self-contained camp-town sprang up on the Mela-ground. It was provided with electric lights and its own water supply and kitchen arrangements and was fenced off completely to avert the intrusion of idle crowds and enable the delegates to carry on their arduous task of mutual understanding and exchange of ideas in undisturbed peace. Various sub-committees were formed by the Visva-Bharati authorities to collaborate with the Local Arrangements Committee of the Conference and make the best possible arrangements for the personal comforts of the delegates. Student volunteers were entrusted with different duties which they carried out with cheerfulness and despatch.

Delegates and workers began to arrive as early as November 29th. By 30th night, nearly all the delegates excepting a few were in residence. Dr. Rajendraprasad who was to have presided over the deliberations of the Conference was unfortunately unable to come on account of ill health.

On November 30th afternoon and December 1st morning arrangements were made to show the delegates round in Santiniketan and Sriniketan. They visited the different departments and some of them took special interest in the Kala-Bhavana exhibition which showed some of the well-known pictures of Gurudeva, Abanindranath and Nandalal Bose.

The delegates were quite at home in their camp-town. They mixed freely with local residents, specially young students and spent a part of their time in exploring the recesses of Santiniketan. Their meals not infrequently included Indian dishes which they relished.

On the opening day the Meeting comprised 61 delegates from outside India, 22 delegates from India and 3 delegates from Pakistan. In the course of the week 4 or 5 more delegates from foreign countries came and took part in the proceedings. All the continents and 34 countries were represented. There were members belonging to each of the following religious communities :—Bahais, Buddhists, Catholics, Hindus, Jains, Jews, Mennonites, Moslems, Protestants, Quakers, Sikhs and Theosophists. The delegates belonged to a wide range of occupation, e. g. ministers of religion and members of religious

orders, social workers, educators, leaders, professors and heads of Universities, physicists, astronomers, anthropologists, psychologists, linguists and archaeologists, statesmen, farmers, housewives, publishers, public officers, journalists, artists, authors, poets, lawyers, business executors and accountants. English was the language of the meeting.

The daily time-table of the delegates perfectly fitted in with the life at Santiniketan. Each day an early morning Vaitalik arranged by Sangit-Bhavana went round their camps softening the rigour of their having to rise before day-break in the cold winter morning and get ready for the day. Many of the delegates also attended the daily Vaitalik in front of the Library verandah. After the morning and afternoon sessions of the conference in between which they had their lunch and about an hour's rest, they assembled at the Mandir for their devotions. The service was conducted differently on successive evenings according to the practice of the different religious communities. These prayers and Mandir services were attended largely by the inmates of Santiniketan.

RECEPTION TO THE DELEGATES

The conference opened with a Reception to the delegates at Amrakunja on December 1st at 2-30 p. m. The venue was beautifully decorated with a canopy overhead and alpina designs on the ground. The dais, fitted with microphone, faced the audience who sat in a semi-circle in separate enclosures. The delegates were greeted as they came by Santiniketan girls with marks of sandal wood paste on their foreheads. Pandit Kshitimohan Sen recited a Vedic hymn in praise of the Supreme divinity of divinities. Then Pandit Sen chanted the ceremonial mantras which exhorted the delegates to rise to a full awareness of their privilege and responsibility. "Come with your minds filled with splendour. Be you great among all men, be you harbingers of good will to all men and their friends. Dispel all hatred and fear. Let the near and distant ones come together in amity. Let the universe carry for us welfare and wisdom. May god bestow here on us our welfare." Then was sung the well-known song of Gurudeva,—'The world today is wild with the delirium of hatred'. Addresses of welcome were then delivered by Rathindranath Tagore, Karma-Sachiya, Visva-Bharati, H. E. Dr. K. N. Katju and Rajkumari Amrit Kaur who presided in the absence of Dr. Rajendraprasad. The function ended with Shanti-Vachanam, recited by Pandit Kshitimohan Sen and the following song of Gurudeva sung in chorus by Santiniketan students :—To Truth, this day, we'll dedicate our mind.

Dr. Katju's Address

Welcoming the delegates on behalf of the people and the Government of West Bengal, Dr. Katju said, "You have come here from distant lands in quest of peace, and it is in the fitness of things that you should have your first meeting here at Santiniketan, the abode of peace founded by Gurudeva Tagore in which the keenest interest was always taken by Mahatma Gandhi, the two great apostles of peace that the modern world has seen in the last few centuries."

Speaking about Gandhiji and his message to the world, His Excellency continued, "We in India have had the blessing of seeing Gandhiji and listening to his voice from day to day, proclaiming the great message of truth and non-violence. Many of you have heard it afar and been moved by it and have come here from great distances to work out that great message in practice. Though all of us sense the presence of Gandhiji this afternoon in our midst, we deeply lament his absence from us on the physical plane and we miss also that soothing voice which used to comfort and sustain hundreds of millions of his countrymen from day to day in sorrow and in suffering."

Although India has not been able to live up to the high ideals of Gandhiji, Dr. Katju added, she might yet give a lead to the world so that it might avert disaster and work out its way to peace. "Some one nation," he said, "must give the lead in this noble enterprise, particularly one of those nations which had shown sincerity and genuineness of purpose and desire for world peace, by shedding their imperialism."

Rajkumari Amrit Kaur's Presidential Address

Explaining in the course of her address how a will to peace could be developed among men and nations, Rajkumari Amrit Kaur said, "Truth is God, Gandhiji said, and truth and non-violence are inseparable. Our friends from other lands have come with their own experiences. We shall hear of these from them. It is only by pooling our resources, both mentally and morally, that we can hope to create an atmosphere of a will to peace among fellow men. The path trod by saints and martyrs who have been sent by God from time to time to lighten our darkness has always been a hard one. Gandhiji went as he would have liked to go—laying down his life so as to make it easier for others to live.

We meet in what is known as the Abode of Peace. It is difficult to believe among these lovely surroundings that the ugliness of hate and war should exist. It is meet that this big gathering should have taken place here

and later go to Sevagram where both these immortals live in order to bring life and light where there was darkness and ill will.

I cannot do better than quote from what is one of the gems of Gurudeva's inspired writings :—Give me the supreme courage of love, to speak, to do, to suffer at Thy will ; to love all things, or be left alone. Give me the supreme faith of love, the faith of life in death, of victory in defeat, of the power hidden in the frailness of beauty, of the dignity of pain that accepts the hurt but disdains to return it.

May this prayer be in the hearts of each one of us as we deliberate in the coming days."

The following passage written by Gurudeva on May 3rd, 1930 in Paris was read by Rajkumari Amrit Kaur at the meeting :—

The human world is made one, all the countries are losing their distance every day, their boundaries not offering the same resistance as they did in the past age. Politicians struggle to exploit this great fact and wrangle about establishing trade relationships. But my mission is to urge for a world-wide commerce of heart and mind, sympathy and understanding and never to allow this sublime opportunity to be sold in the slave markets for the cheap price of individual profits or be shattered away by the unholy competition in mutual destructiveness.

Rathindranath Tagore's Address of Welcome

As I stand here to extend to you all our most cordial welcome to Santiniketan, this Abode of Peace, I have almost a feeling of a hope realised and a vision fulfilled. Thirty years ago the founder of this institution envisaged Santiniketan as a meeting place for kindred souls coming from all over the world. "Let us have at least one little spot in India", he had said in a letter written as far back as 1920, "which will break down false geographical barriers, a place where the whole world will find its home. Let that place be our Santiniketan. For us there will be only one country and that will comprise the whole world. We shall know of only one nation and that will comprise the whole human race. Throw open the doors of Santiniketan, the doors of your hearts as well, so that whoever comes from outside may have here a feeling of home-coming". Not merely content with throwing open the doors "of this guest-house of the world", Gurudeva travelled to the distant ends of the earth carrying his message and invitation to races and nations. It is in the spirit of this long-standing invitation that we welcome you in our midst, and we would like to request you to accept what poor hospitality we are able to offer in. like spirit.

You are assembled here from all parts of the world on a mission of peace—a mission which was nearest to the heart of our founder. I only wish that Gurudeva were present here in person today to receive you in this sylvan retreat where he had made his life-long experiments in broadening the basis of human understanding and universal brotherhood. The selection of Santiniketan as a venue of the World Peace Meeting is, I believe, a tribute to the memory of Gurudeva and at the same time a recognition of what little the Visva-Bharati has been able to do towards realising his great ideal of “strengthening the fundamentals of World Peace”.

Before I conclude, let me offer you once again our best wishes for the success of your great undertaking. The hospitality we are able to give is indeed of the poorest and many will be the shortcomings in our arrangements and many the hardships you may have to bear. If warmth of heart can compensate for these failings, I can assure you it is there in abundance. Let me tell you that the Visva-Bharati is greatly honoured by your presence in our midst; the holding of the Peace Meeting here is yet another justification for the name Santiniketan bears and for all that it stands for.

THE LAST SESSION

The last session of the Pacifist Meeting was held at Amrakunja on December 8th afternoon. It was thrown open to the inmates of Santiniketan who attended in large numbers. Shri G. Ramachandran, Chairman of the session, explained that this was not so much an open session as an open-air session, to which the staff and students of Santiniketan were invited. This was because, Shri Ramachandran thought, they had as much or perhaps greater right than some of the delegates to have access to these deliberations.

“About four decades back”, continued Shri Ramachandran, “the great Poet had sown the first seeds of a true human outlook and emphasised the urgent need for peace when no other man in the world had any solution to offer for the many evils that threatened the world with violence and suffering. Santiniketan, therefore, has the right to be the first meeting place of this conference which is more truly international than some other similar organisations.”

Shri Ramachandran then invited five speakers from among the delegates to speak. On behalf of the delegates Mr. Newton expressed thanks to Santiniketan. Invited to speak, Mr. Horace Alexander thanked Mr. and Mrs. Rathindranath Tagore and paid feeling homage to Rabindranath. “It was the Poet and nobody else,” he said, “who stood always on every occasion above the narrow interests and prejudices of nationalism in favour of a large human outlook.”

After a concluding speech by Sri Ramachandran, Rathindranath Tagore

rose to thank the delegates and express his appreciation of the high aim that had brought them together at Santiniketan. The meeting ended with one of Gurudeva's songs.

On most of the evenings during the Conference Week, there were talks and discussions by some of the delegates. These meetings were as a rule held in China-Bhavana and largely attended by many of the delegates and the inmates of Santiniketan. Miss Vera Brittain, the celebrated British authoress spoke on Nov. 30th of her past experience as a Red-Cross nurse and her faith in Gandhiji's teachings and mentioned incidentally that her book *Humiliation with Honour* had for its theme the idea contained in a poem of Rabindranath. Next evening, Mr. Richard Gregg, the American author of several books on Gaudhiji and non-violence discussed the question 'Is Non-violence Practical?' Dr. Mordecai Johnson, President of Howard University, U. S. A. gave a very interesting talk on December 4th about the Negro People, their present political and social conditions and their many resemblances to the Indians. Dr. Awiya Chakravarty spoke next day about his impressions of the many countries he had recently visited, particularly of Japan and U. S. A. Other speakers who spoke on subsequent evenings were Mr. Walter Zander, United Kingdom, Mr. Jerome Sauerwein, France, Dr. Karel Hujer, Kaka Kalelkar and Manilal Gandhi.

Gurudeva's dance-drama *Chitrangada* was staged on December 5th at Sinha-Sadan for the entertainment of the delegates. It was highly appreciated by the guests. One British delegate after witnessing the superb movements and beautiful dresses of the performers, expressed the view that such a performance would be received with acclamation at Covent Garden Opera House in London.

The wednesday service at Mandir on December 7th. was attended by most of the delegates. Pandit Kshitimohan Sen, who conducted the service, gave an English summary of his sermon for the benefit of the delegates. The delegates were deeply touched by the address. At their request printed copies of the address, as given below, had to be made available to them.

What a happy and significant week this has been ! The pilgrims of Peace are gathered on the Indian soil at Rabindranath's Santiniketan. Holy places and pilgrimages have always formed a vital part of most religions, but the holiest of the holy, the real pilgrimage is in the inner sanctuary, in the heart of Man the Eternal, as our folk-poets put it. It is not enough that geographical barriers should give away while psychological misunderstanding should be raised sky-high, erecting an iron curtain of perjury and prejudice, dividing man from man, and setting nation against nation. This modern pilgrimage, this concerted heart-searching is taking place at a fateful hour of our history. It is true that most of the higher religions of the world contain as their real or hidden truth the idea of universal or divine humanism. But, it is equally true that this truth has been confined within creeds or countries, or else forced down the throat of un willing victims. To-day, in the evening hour of a condemned civilization, have gathered the pilgrims and path-finders of many races, classes, and countries, and on what Gurudeva once described as the 'Vast shores of Super-manhood.' Will this common quest be in vain ?

Four hundred years back in Narayana, an obscure village of Rajputana, a mystic, Dadu by name had called together a meeting of saints and sages all over the country. That meeting had been looked upon with eyes of curiosity by the men of that time, they asked "Religion is a personal affair, why have you brought together all these men of different faiths ?...What good will come of this meeting ?" To this Rajjabji, a disciple of Dadu said, "Each drop of water feels within itself the call of the distant ocean, but each drop isolated, would dry up in its journey across the desert sands ; together, they move gaily to their ultimate merger, the infinite ocean". That call has come again in our troubled times, the call of Unity, of Love, of Peace.

Time was when all such idealism as we hold in common used to be laughed out of court, as a vestige of superstition, at best a useless or harmless doctrine. Not so to day. "One World or None" we hear on all sides, yes. But who will bring that one world and how ? There is the perennial philosophy on the one hand, and there is the complex contemporary situation on the other. Those men, like our honoured guests here who will devote themselves to finding out that solution...it will not be an easy solution, for the path of idealism is narrow and straight, and the few there be that can walk straight on it are the best friends of men. This meeting is the symbol of Humanity's Conscience, of the world's unborn soul, and we salute you as workers in the great task of the re-making of man and society in the image of the Divine Maker.

I will not go into details, but from what little I know of the sacred Indian texts, I can assure you that India's ageless wisdom and effort is the same as yours. In the name of India, and Santiniketan, I offer you the warmest wel-

come. May the meeting of 'Friends' never know any separation, and may its bonds of goodwill girdle the human universe whose shining witnesses you are.

Friends, about a hundred years from now, during what is called the Sepoy Mutiny, a soldier once accosted a 'Sadhu' (Indian hermit) on the suspicion that he was a political absconder. The Sadhu was in deep meditation and he did not reply to the query, perhaps he did not understand the language in which the question had been put to him ; without hesitation the foolish soldier put his bayonet through the hermit's body. Wounded and dying, the Sadhu opened his eyes and smiled,—these were his last words, :—"Ha mera Ram aj isi rupse tui mujhay darshana diya,"—(Oh my Lord, have you appeared before me to-day in this form). Another martyr echoed almost the same words on the evening of 30th January 1948.

Years back I met an old religious man. It was the murderer of the old Sadhu ! Who knows if the martyrdom of Gandhiji will not turn out to be such a challenge to the world and bring out a similar conversion ?

Friends, to-day you are few, soon there will be many. But even if there is none to follow and no prospect of a reward anywhere, you will no doubt prefer to walk alone. Pioneers of the 'New World', our salutations to you ! And our united salutation to our Divine Father.

SAMAVARTANA UTSAVA

The Samavartana Utsava (Convocation) and the Annual General Meeting of the Visva-Bharati were jointly held on December 24th morning. The Amra-Kunja, beautifully decorated and laid out, formed the venue of the function. Separate enclosures were allocated for different categories of visitors, namely, diploma-holders, members, staff, ex-students, students etc.

A huge gathering of distinguished guests and well-wishers of Visva-Bharati was present.

Justice Rama Prasad Mookerjee, President of the function, was ceremonially welcomed and led to the dais by Rathindranath Tagore, Karma-Sachiva, Visva-Bharati and Pandit Kshitimohan Sen. The function opened with the singing of a Vedic hymn by the Santiniketan choir.

Sj. Tagore read out his annual report of the activities of Visva-Bharati during the year. Justice Mookerjee then delivered his Convocation Address. This was followed by the picturesque ceremony of the distribution of diplomas and seven-petalled chhatim leaves regarded as emblems of victory to the new graduates of Visva-Bharati from its different institutions. The Adhyaksha of each department recited the blessings and called the 'snatakas' of his department to appear and accept the gift of the 'saptaparni' from the President. Pandit Kshitimohan Sen recited Vedic verses invoking the blessings of God on these young men and women who were now to enter upon the world. The Convocation terminated with a song. The huge gathering then dispersed, thus enabling the members of Visva Bharati to form a more compact group for the business of the Annual General Meeting.

Justice Mookerjee's Convocation Address

Members of Santiniketan, Ladies and Gentlemen,

My first duty is to take advantage of this auspicious occasion to pay homage to the memory of Kaviguru Rabindranath, who at this place laid the true foundation of a new University. Originally founded by the great Maharshi in the early sixties as a retreat for seekers after truth who might come and meditate in peace and seclusion on the mystery of the Absolute, it was not till the beginning of the present century that the Poet conceived the idea of embarking upon an experiment to provide facilities for the creation of a new generation. The beginning was a humble and unostentatious one. The Poet experimented with the early formative stage of the child and for two decades, only a very limited number of students were taken in. How his principles and theories reacted in their practical application were shifted and critically analysed. In course of time this young experimental Institute gradually developed into a truly international University. The cultures of different places, far and near,

commingled, as thinkers and students, from distant regions, flocked to this hermitage to meet one of the greatest creative geniuses of the age and to have the opportunity to work under his inspiration. I still remember the day when the founder of the modern University of Calcutta and the great poet were discussing the difficulties and the possibilities of developing Santiniketau as a living centre of culture. It was natural that centered round Rabindranath the institution would become a place of pilgrimage for seekers after Truth and Beauty. But to make it possible for that institution to continue and function even after the great builder was no more called for a real creative faculty. Steps were considered to be necessary for keeping alive and for continuing the atmosphere so essential for an intellectual centre. The Poet had always kept before him the ideal that 'the primary function of a University should be the constructive work of gaining and imparting knowledge. Men should be brought together and full scope given to them not only for intellectual exploration, but for vital creation as well ; and the teaching should be the overflow of this spring of culture spontaneous and inevitable. Moreover, education should be in touch with our complete life, economic, aesthetic, intellectual, social and spiritual. It must not only instruct but help to live ; not only think and feel but act and produce."

How, keeping this ideal in view, the activities in the different departments have always been conducted, will be apparent to even a casual visitor to this institution.

For over half a century opinion has been freely expressed that the system of education introduced in this country under a foreign regime fell far short of our national needs and ideals. While Commissions were being appointed or schemes were being drawn up the poet with his prophetic vision had started experimenting with truth. Our educational institutions had been turning out graduates whose services could be mainly utilised in diverse domains by our then foreign masters. They were, no doubt, in limited spheres trying to foster the cultivation of modern arts and sciences. It was, however, not until the University of Calcutta developed its post-graduate and research departments that a true reorientation of higher education was envisaged and certain facilities were offered. But, it was left to the poet himself to set up a truly Oriental Institution, where, in an environment of leisure and in an atmosphere of peace, true culture may grow, where man's spirit may not be starved and human creative faculty may find proper nourishment. It is worthy of note that the Poet at the same time agreed to accept the invitation of the University and became associated with Post-graduate studies.

We hear to-day of the financial difficulties of our governments, central and provincial, that they are unable to meet even the most urgent demands of educa-

tion in the country. But in my opinion, the prior claims of education should be admitted by all progressive Governments. The efforts of the Government to usher in a new era of national consciousness and fruitful activity will end in disappointment, if such educational centres as Santiniketan are allowed to suffer for want of funds.

This institution is not,—as some measure greatness,—a big university. It is indeed one of the smallest of all, both in numerical strength and in financial resources. But inspite of all these handicaps this institution has not only continued to flourish but has been growing and extending its sphere of work. This is in fulfilment of the prophetic words uttered in 1931 by the Poet himself. "If I were to give the details of our work they would look small. But we are not afraid of this appearance of smallness, for we have confidence in life. We know that if as a seed it represents the truth that is in us, it will overcome opposition and conquer space and time." This achievement has been possible only because it has been pursuing faithfully and unneringly, though slowly, in the path chalked out by the founder. It has been attracting sympathy and co-operation from different regions and from diverse sources. It is thus that, though one of the smallest universities in India, it has some of the elements of real greatness and occupies a foremost position in this country. Look at its natural setting and features. They are so unlike those of other universities; but therein lies the germ of its nobility, greatness and real fortune. The impress which the institution has already left on the cultural development of the country and its contact with the outside can neither be overlooked nor underestimated. An Abanindra Tagore or a Nandalal Bose is born occasionally in a millenium and their creative work will ever bear testimony to the influence of Rabindranath and the contribution of the Viswa Bharati as a centre of art and culture.

The question whether this institution should be formally recognised as a University, as a statutory body under the Central Government, is now being discussed. Such recognition will be in my view, fit and proper in the fitness of the new political structure of the country. But, pray, do not at any time allow any extraneous circumstance or influence to deviate from the fundamental and eternal ideal of this great seat of learning. Interference or control, whether by the State or by outsiders, who are not familiar with the peculiar set up of this Institution and its guiding principles, must be made impossible. This institution must continue to maintain its individuality and unique position.

In ancient times India had usually been the lender. During the last two centuries Providence ordained that India should be a borrower. Her past and present capacity and possibilities were subordinated to a picture of Western supremacy. That state of things is now fortunately a matter of past history.

India now stands on her own legs. It has rediscovered its soul. Only if directed in a proper channel, she can expect not only to recover her lost glory and prestige but to inevitably become the leader in thought and culture for the modern world.

There was a time when streams flowed out of India to different parts of Asia and repeated attempts were made by other Asian countries to draw upon the unlimited resources of Indian heritage. In course of time each of the great countries of Asia began to develop its own civilisation, in exclusive seclusion. During the last few years in most of these countries there had been a national upsurge. Each is now finding its own self. The Asian countries inspite of their outward diversity, in many respects, are bound together by a common bond which is fundamentally different from the West or from the countries in the other hemisphere. Attempts have already been made by the leaders of different Asian countries for co-operation and sympathies amongst them. I am not referring to either the political or economic conferences that had been held during the last two years. On another occasion, I had proposed the holding of an Asian Conference of Culture. I repeat the same here today. Ideals of this Institution and the surroundings, irresistibly remind us of our responsibility and the opportunity they afford for getting together all the Asian countries to meet and to discuss how to converge the outwardly divergent cultures for a common end.

The arts and philosophy of the East particularly of India have attracted the attention of the materialistic West. Although the East cannot claim now to be as rich in material wealth as the West, it is none the poorer even today so far as spiritual and intellectual wealth is concerned.

Our experience during the last few years had been of sending out Indian students outside India for higher education. In certain departments of science it may still be necessary for sometime more to get our students trained in particular lines in foreign centres but it will be a pity if the educational authorities or the parents encourage students to fly to foreign countries for a final polish and rounding off in all cases. It is time to note that the tide has now turned. Students from other foreign seats of learning are now flocking to India to draw upon the fountain at its source. But Institutions here generally and more often provide for mere facilities for obtaining degrees. Arrangements for such foreign seekers of truth are unfortunately neither adequate nor satisfactory. We should remember that they are coming here not to obtain a Master's Degree or a Doctorate and to pass an examination but to get an intimate knowledge of some particular department or other. It is the aim of this Institution to fulfil the obligation of the country to these votaries of learning. Facilities and

opportunities afforded by your institution are more adaptable to receive such foreign students than some of the seats of learning elsewhere.

To my young friends the Snatakas of Modern India I can only say this, "Be worthy of your Alma Mater and true to yourself." Today the atmosphere of the world is somewhat inimical to the finer elements of culture. Life is everywhere being regimented and standardised. Conformity to a pattern is the cry of the hour. The creative ideal with individual initiative is at a discount. You have grown up in an atmosphere that was calculated to stimulate and not to curb the creative ardour but to develop the inner soul. Your aims should be, as the aim of the founder had been, to strive for harmony, for unity in variety. It is naturally expected of you that not only will you yourself remain unaffected by the turbulence of our times but you will also prove by your examples that a good life springs from sympathy and tolerance, that civilisation is essentially the product of the mind, not wholly dependent on material adjuncts to the physical side of living, that a wise life is that which is guided by knowledge and inspired by sympathy. Knowledge is essential to understand ourselves and our environment. But on the emotional side we must try to keep our heart alive. Perhaps the modern man knows too much and feels too little. We are too active over trivialities. Our achievements are not very often commensurate with our opportunities.

It has been rightly observed that this is a generation which knows how to doubt but not how to admire, much less to believe. This aimlessness, this indifference to basic issues, is to no small extent responsible for the decline of standards, for the fading of ideas, for the defeat of human endeavour.

Our ways of thought and feelings have failed to keep pace with the rapid growth of soulless mechanisation. The world has indeed become too much with us. It is for you the product of this great institution to show that man's activities are not to be unspiritual and inexpressive, that the true aim of our life is "to give perfect expression to the One, the Infinite, through the harmony of the many ; to the One, the love, through the sacrifice of the self."

Be true to yourself whatever the temptation and you will be true to others.

"This above all, to thine own self be true,
And it must follow, as the night the day
Thou can'st not then be false to any man."

Karma-Sachiva's Annual Report 1949

Another year of our work is over, and if our experience of so many years is of any value, we can now definitely say that there is a growing realisation of the truth, and not merely the beauty, of the Poet's vision. The recent Pacifist Meeting here during the first week of December was an indirect but inspiring recognition of that fact. It is not easy to build up a worthy vehicle for an idea which by its very nature is bound to be subtle and elusive to a degree. There may still be some delay in setting this much-loved institution in order—a delay due more to perpetual financial difficulties than to any unwillingness on our part to extend our activities—but the ideal of integral education, of an Eastern University and of international fellowship for which the Visva-Bharati stands and strives for is an incontrovertible part of the heritage of India. Changes, even great changes, are likely to happen within the next few years, but these will be, we believe, in the shape of an organic growth from within rather than a mechanical grafting from without.

The year began unhappily for us. We lost our President in the beginning of the year. The death of Srimati Sarojini Naidu on March 2, 1949, leaves a void in the life of the country. A life-long friend of Gurudeva's, we had in our late President a wonderful woman at the head of the Visva-Bharati. Witty and gracious, deeply sympathetic of human foibles, a delightful conversationalist, Srimati Naidu's inspiring visits to this place are now cherished memories that will not fade with the passing of years.

For our new President, Pandit Jawaharlal Nehru was a unanimous and inevitable choice. The hope of a new and rising India, Pandit Nehru inherits and links up the double heritage of Gurudeva and Gandhiji. Few men in his position have retained such a deep interest in the humanities, been so sensitive to the subtlest nuances of the human scene as this poet-politician, few who love the young as deeply as he does. We are equally fortunate in having Dr. Shyamaprasad Mukherji as our Vice-President. His work as an educationist is well-known. A man of dynamic idealism, when, at intervals from his heavy State duties, he turns his attention to this institution, our gains, we have no doubts, will be great.

An important event has been the granting of Emeritus Professorships to our esteemed colleagues, S. Kshitimohan Sen and S. Nandalal Bose. The honour and reputation enjoyed by the Visva-Bharati is due in no small measure to the inspiring presence and dedicated service of these two persons. Pandit Kshitimohan Sen, who came here at Gurudeva's call about forty years ago, is today acknowledged as an exponent not only of mediaeval mysticism but also of Rabindra literature. His work in guiding our ceremonies and functions has

always been of immense help. Sj. Nandalal Bose neither wishes nor needs any public praise. As man and painter he is already something of a legend. Shy of publicity and simple in habit, the aesthetic life of Santiniketan has been guided by his hand and mind. He is not only the creator of the Kala-Bhavana but also the *Mastermashai* of two generations of art students all over the country.

We also record with regret the retirement of Dr. Devendra Mohan Bose, for many years our Artha-Sachiva. Able and conscientious to a degree the financial administration of the institution had long been entrusted to his safe guidance. We welcome Sj. N. C. Mitra, our Secretary of the Music Board, in his additional capacity of Artha-Sachiva. During the year an old friend, Sj. Charuchandra Bhattacharya, retired from the Deputy Secretaryship of Sriniketan but continues to be the head of the Publishing Department.

As in the past we had a large number of distinguished visitors during the year under review. The visit of our former colleague and Pradhana L. K. Elmhirst, was a matter of great happiness to all of us. Among other visitors might be mentioned: Pandit Rahula Sankrityana, noted Indian scholar; Muriel Lester, Travelling Secretary of the World Fellowship of Reconciliation and hostess of Gandhiji during the Round Table Conference; Dr. Spiegelberg, of Stanford University, U. S. A; M. H. Maiwandal, Editor of the Kabul daily 'Anis'; many a visit by Horace Alexander of the Friends' Service Unit; Jaya Prakash Narain, the Socialist leader; Dr. A. Wolsky, Principal Scientific Officer of the UNESCO, S. E. Asia; Pandit Rishiram, formerly principal of the Dayanand Divinity College, Lahore and the first lecturer under the Gandhi-Tagore Lecturership Trust, Durban; Sj. Atul Gupta, the well known litterateur Prof. Satyendranath Bose, the Indian scientist; J. Ramachandran, ex-student and now Secretary, All India village Industries Association; Peter Konjange, East African leader; delegates to the All India Art Conference in Calcutta; delegates to the World Pacifist Meeting from all over the world; the members of the Universities Commission, including Prof. Sarvopalli Radhakrishnan, Spalding Professor of Eastern Religion and Ethics, Oxford; Dr. A. E. Morgan, former Chairman of the Tennessee Valley Authority; Dr. Tigert, President of the University of Florida; Dr. Zakir Hussain, Vice-Chancellor, Muslim University, Aligarh; Dr. Duff, Vice-Chancellor, Durham University; Dr. K. N. Bahl, of the Lucknow University. These valuable contacts have very greatly contributed to the intellectual life of the institution.

The different departments have been working smoothly. The Patha-Bhavana maintains its usual liveliness. The gift of a microscope has added zest to the science classes. Sj. Tanayendra Nath Ghose who had looked after the school as Rector was, at his own request, relieved by Sj. Satyendranath Ghosal, but continues to give us his valued assistance in all matters. The Siksha-Bhavana

maintains its intellectual tradition in study and discussion groups, in meetings and dissertations by students and teachers. The Kala-Bhavana's programme has included, as usual, a large number of exhibitions, among others, of work by Abanindranath, Gaganendranath, Gurudeva, Nandalal Bose, Benodebehari Mukherji, Ramkinkar Beij, the work of students, exhibits from Bundi Kalam, Rajasthan, Oriental arts and Japanese crafts. The frescoes on the walls of the Kala-Bhavana and the boys' dormitories as well as S. J. Perumal's 'copy' of the Konarka elephant near the play ground have all been completed. Apart from its regular work, the Sangeeta-Bhavana continued to co-operate in the different asrama functions and festivities. An outstanding feature was the staging of "Chitrangada" in Calcutta and also before the delegates to the World Pacifist Meeting at Santiniketan. The performances were very greatly appreciated by the public as well as by our distinguished guests. Hindi-Bhavana is going ahead with the work of publishing Hindi translation of Gurudeva's works. We are glad to announce in this connection that an altogether new department under the name of Hindi Prakasana Samiti has recently been started to facilitate the work of translation and publication of the same. The Research department of the Hindi Bhavana has been strengthened by some new appointments. The Director, Pandit Hazariprasad Dwivedi was awarded D. Litt. (Honoris Causa) by the Lucknow University. Cheena-Bhavana is drawing students from far and near, and its teaching and research work are proceeding satisfactorily. Under its new Director, Dr. P. C. Bagchi, the Vidya Bhavana has been maintaining its great tradition. The editing and translation of texts, research publications and arduous work in the Mss. section, are being continued with zeal and vigour.

This year Vinaya-Bhavana opened its Basic Section. The institution is now functioning in all its departments. The new buildings of the Deenabandhu-Bhavana were formally opened by Miss Agatha Harrison during the World Pacifist Meeting. Santiniketan Press has now been renovated and is fully equipped with additional machinery to cope with the demand for printing. To the Pearson Memorial Hospital has recently been added a moderately equipped eye clinic with arrangements for the regular services of an eye specialist from outside. We also record with gratitude the help received through the International Student Service which has enabled us to set up a clinical laboratory attached to the hospital. The Music Board has been doing useful work in popularising Gurudeva's songs through authorised Gramophone records including a disc recording of Jana-Gana-Mana and through broadcasts. It also helped in co-operation with the Publishing Department in the collection of authentic notations of Rabindra Sangit and publishing them. Rabindra-Bhavana has continued its collection of letters and photographs, helped in organising

exhibitions here and outside, also helped the Music Board and the UNESCO with regard to Gurudeva's songs, while the work of microfilming Gurudeva's Mss has continued throughout the year with the help of the National Archives of India. The Publishing Department maintained a high degree of efficiency in coping with an ever increasing demand for Gurudeva's works. Quite a number of new publications and reprints of old books were brought out during the year. Throughout the year the Visva-Bharati News was regular, informative and attractive, and has to its credit a few special issues. The Visva-Bharati Quarterly brought out a special Peace Number which has been widely appreciated. The Central Library continues to work efficiently, improved card-indexing and additional hours of work are also being contemplated. In view of its importance as a co-ordinating centre for all the sectional libraries it has recently been brought under general administration and re-organised accordingly.

Equally important has been the work of Sriniketan. Its extensive and intensive village work has included Workers' training, exhibitions, lectures, Workers' and Village Teachers' Conference, Adult Education Campaign Women Welfare work, Agriculture, Dharma Golas, Multipurpose Societies, Co Operative Credit Societies, Economic Research and Soil Conservation Research. But perhaps more useful than all other activities has been the work of the Health Co-Operatives and of Social Education, Specially the anti-malarial measures undertaken recently.

Silpa-Bhavana has changed from being mainly a production centre to more of a training centre. There is a fairly large number of trainees from different parts of India. All the departments : carpentry, bakery, handiwork section for village women, weaving, pottery, paper-making etc. are working well. We are grateful to the Government of West Bengal and the Central Government for increased interest and help. The above two institutions have been considerably strengthened during the year by the appointment of S. J. Dhirananda Roy as Deputy Secretary, Sriniketan and S. J. Dharendra Nath Dutta as Deputy Secretary, Silpabhavana.

The times are difficult and the Visva-Bharati has had its share of hardships. As before, financial difficulties continue to haunt us and unless something is done either by individual endowments or by the Government towards placing this institution on a sound economic foundation, we may have to face an even more trying time. We would, however, be failing in our duty if we forget to record with gratitude the help and goodwill that we have always received from many quarters, official and non-official. Among some of our benefactors have been : the Government of India, the Governments of West Bengal, Bombay, Madras, U. P., Assam, Orissa and Hyderabad. Seth J. K. Birla and Seth G. D.

Birla, Halwassiya Trust ; Seth Bhagirath Kanoria ; International Student Service, Sj. Sudhir Chandra Ray and Dr. D. M. Bose.

I will not take more of your time with a recital of our day to day work and our year's account book. But before closing I should like to make special mention of at least two events, each important in its own way. I mean the World Pacifist Meeting which met here during the first week of December and the other a visit by the Universities Commission in January this year. The Pacifist Meeting was a tribute to the memory of Gurudeva and his efforts. It was a pleasure and privilege to play the host to this gathering of peace lovers. It is good to know that the delegates have carried away a happy impression of this place and its activities. The Universities Commission has submitted its report which has now been made public. It has recommended the granting of a Charter to the Visva-Bharati and we hope that the recommendation will be implemented sooner than later. But it is difficult to predict or promise anything at the moment.

Before I conclude let me record with gratitude the ungrudging help that I have always received from the staff and students of all the departments. With their help and with the help of all our well-wishers we face the future with confidence, even enthusiasm.

NEWS AND NOTES

Pous Utsava celebrations commenced as usual on Pous 7th, December 22nd. An early-morning Vaitalik was followed by a divine service at the Mandir commemorating the anniversary of Maharshi Devendranath's spiritual emancipation as also the anniversary of Santiniketan Ashrama. Among the important functions on the three days following was the Annual General Meeting of the Ashramik Sangha held in Amrakunja at 9. a.m. on December 23rd. On the same day at 2-30 p. m. was held the Annual General Meeting of the Sino-Indian Cultural Society in China-Bhavana. At 5 p. m. a service was held at the Mandir in memory of the departed friends and well-wishers of the Ashrama. The Convocation and the Annual General Meeting of the Visva-Bharati were held next day at 9. a.m. in Amrakunja. The celebrations came to an end with a Christmas service at the Mandir on December 25th evening.

The open *Mela* ground which still bore marks of the Pacifists camp changed overnight into a crowded scene of shops, stalls and thousands of men, women and children of all descriptions, hailing from rural areas all around. Provision for the entertainment of these rural people was quite generous. On each of the first two days there were a Jatra performance and a show of fire works. Kavigan formed a special feature of the first day whereas sports and Brati-Balaka games gave added interest to the second day's programme. A Jatra show of Lambakarna arranged with only a day's preparation by some members of the Santiniketan staff and ex-students on the last night provided ample enjoyment to the audience.

Conducting the Mandir service on Pous 7th, Pandit Kshitimohan Sen traced the growth of the Maharshi's spiritual life. The Maharshi had retired to the Himalayan heights and lived there as a recluse in the hope that this seclusion and undistracted concentration of his whole mind and spirit would bring him nearer to God. But finally the truth dawned upon him, Pandit Sen explained, that there could be no salvation for his spirit away from the flux and flow of universal human life. The Maharshi realised as no one else that spiritual quest can hardly gain its end within the narrow walls of self-imposed restrictions, that it must finally come into the open world and embrace the vastness of eternal human experience. "It was here on a day like this," added Pandit Sen, "that the Maharshi, seated under the chhatim tree had this unique truth revealed to him. It is not necessary to run after a mirage, a will o' the wisp. God is neither mysterious nor occult, but present everywhere enveloping everything that lives or moves with his being. It was the Maharshi who founded Santiniketan and declared it as a shelter for all worshippers of the One and the Absolute. It was on this spiritual groundwork that Gurudeva's educational project was based, which has today grown into this world-famous international University." "The message of Pous 7th," Pandit Sen concluded, "is the message of universal human brotherhood. Let us all pay our homage of respectful love to the great soul of the Maharshi and attune ourselves to the great spiritual impulse that he gave us."

The annual reunion of ex-students was held on December 28rd morning in Amrakunja under the presidentship of Sj. Nisikanta Sen, formerly Registrar, Delhi University. The Proceedings opened with readings from sacred verses and a prayer by Sj. Tapan Mohan Chatterjee and reading from the Poet's message to ex-students on a similar occasion urging them to render all assistance to the institution that had nurtured them in their formative yea

The president suggested that even as one lamp is lighted from another and darkness thus dispelled, the ex-students of Santiniketan should spread the light they had received from their master. All great institutions of the world, S_j. Sen proceeded, have thrived in this manner. The torch of the great founder is carried forward by his associates and pupils who sat at his feet and is handed over to those of the next generation who may be inspired by the same ideal. This indeed is the real significance of such unions, concluded S_j. Sen.

The following office-bearers of the Asramika Sangha were elected for 1950 : Tapan Mohan Chatterjee—President ; Srimati Tagore—Vice-President ; Sibendranath Ray—Secretary ; Ranjit Roy—Asst. Secretary ; Pulinbehari Sen, Anupananda Bhattacharjee and Ajit Kumar Roy—representatives of the Calcutta Branch ; Nirmalchandra Chattopadhyaya—Sangha's representative to the Samsad.

The Ninth Annual General Assembly of the Sino-Indian Cultural Society was held in the afternoon of December 24th at China-Bhavana. Rathindranath Tagore presided over the function. Among the distinguished guests was S_j. P. C. Jain, Principal, Banasthali Vidyapith, Jaipur. After an address of welcome by Prof. Tan Yun-Shan, the Annual Report of the Society was read by Principal A. K. Chanda.

Messages from distinguished patrons and well-wishers of the Society were read. The message received from His Excellency Chakravarty Rajagopalachari ran as follows : India and China inherit each its own way of life with very close spiritual affinity between the two countries. These ways of life and social behaviour based on kindness will remain the same through the ages whatever political changes may take place. In India or China man is struggling to reach happiness through the method of trial and error. Wise men are not disturbed but wait with equanimity and help people to think aright. My best wishes to the Sino-Indian Society and other associations and comrades in Santiniketan.

Requested to speak, Principal Jain spoke a few words on the pressing need of cultural links between India and other countries. He praised the Sino-Indian Cultural Society very highly as a pioneer institution in this field and declared that it should receive the co-operation of the whole country in this noble venture.

Several resolutions were adopted, two of which condoled the passing away of two great patrons of the Society, namely, Dr. Tai-Chi-Tao, the great Chinese leader and Sarojini Naidu, the President of the Society. Another sent a message of sympathy to the Chinese people in their present crisis.

It was announced to the satisfaction of all present that Pandit Jawaharlal

Nehru had accepted the presidentship of the Society. The grateful thanks of the Society to Pandit Nehru were expressed in a resolution separately adopted.

Dr. Prabodh Chandra Bagchi in the course of an interesting address gave an account of the present situation in China and how this might affect the interests of the Society. He pleaded for greater stress on the practical aspect of the Society's work. The Society was definitely a non-political body. But cultural relations, Dr. Bagchi held, were liable to be affected by conditions prevailing in the field of practical transactions between nations. The principal aim of the Society now should be to try to remove all possibilities of misunderstanding in this field. Thus could it uphold and enhance the great culture that India and China had built up jointly in the past and bequeathed to smaller Asian countries, added Dr. Bagchi.

Rathindranath Tagore, in a short presidential address supported Dr. Bagchi's suggestion and urged the drawing up of an activity programme for the Society as soon as possible.

An exhibition of paintings, wooden engravings and handicrafts by the children of Patha-Bhavna was arranged on the occasion of the Peace Conference at "Sishu-Bibhag" and was highly appreciated by the foreign visitors.

The new buildings for the Dinabandhu Bhavana were happily ready during the Pacifist Conference. The opening ceremony of these buildings was held on December 7th afternoon. This brief and beautiful function was attended and highly appreciated by all the delegates to the Pacifist Meeting. A full account of this function will appear in the next issue of the *News*.

Christmas Service was held at Mandir on December 25th evening. Pandit Kshitimohan Sen, conducting the service, said that just as musical instruments like the violin were perfected long before the appearance of the master-artist, so also the idea of the fatherhood of God had been known for ages before Christ came and invested it with its full meaning. S. K. George read passages from the Bible and dwelt, in his short address, on the element of disciplined courage and irrepressible heroism in the character and religion of Jesus Christ. He spoke of Christ's original way of thinking on human morals and behaviour and the challenges that he threw out to all men. "It is this ringing call to heart-searching," he concluded, "that Jesus and the great pioneers of humanity bring to us. When we observe the great days of these prophets and saviours of mankind, of Christ

Jesus, of the Buddha, of Gurudeva and of Gandhiji, let us lay to our heart the things they stood for, the things they demand of us. Then alone shall we be paying acceptable homage to them."

The two following letters were received from the Committee for World Pacifist Meeting on the eve of their departure from Santiniketan.

*Mr. & Mrs. Rathindranath Tagore
and the Staff and Students of Santiniketan.*

Santiniketan.
8th December, 1949.

Dear Friends,

We, some 85 delegates from over 30 Countries to the World Pacifist Meeting, wish to express our deep and heart-felt appreciation to you all for all you have done for us in so many beautiful ways. The fact that we have been able to live together in the peace and beauty of this place, where we have been constantly aware of the Universal Spirit expressed in Rabindranath Tagore's life and work, has contributed greatly to our fellowship and deliberations. We leave you with sorrow but also with a prayer that Santiniketan may be a growing blessing unto those who are working for World Peace.

HORACE ALEXANDER
On behalf of the Delegates.

*The General Secretary, Visva-Bharati
Santiniketan.*

Dear Friend,

We, nearly 90 delegates from over 30 Countries to the World Pacifist Meeting, are extremely grateful to you all for the several ways you have made it possible for us to come closer to the spirit of Santiniketan. We are especially grateful for the privilege of meeting students and staff each evening at dinner and in special meetings. We shall never forget the beautiful evening when you shared some of the best of the culture of India with us. Our best wishes are yours as you go ahead in this pioneering education experiment.

Sincerely yours,
HORACE ALEXANDER
On behalf of the Delegates.

VISVA-BHARATI NEWS

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FEBRUARY 1950

FOUR ANNAS

SPECIAL MANDIR SERVICES

Three special services were held at the Mandir during the month of January : on the 20th, to observe the death anniversary of Maharshi Debendranath Tagore ; on the 25th evening, in celebration of Maghotsava ; and on the 30th evening, to mark the death anniversary of Mahatma Gandhi.

Speaking on the first occasion, Pandit Kshitimohan Sen stressed the importance of the Maharshi's message in our life today. The new opportunities which have come in the wake of great political changes in the country, opportunities for broadening the bases of our life, can be fully utilised only under some powerful synthetic inspiration like that of the Maharshi's teachings, he said. All our intellectual and practical cleverness would avail nothing if we fail to accept in our life some such integrating principle as can hold people and policies, interests and endeavours together. The present occasion, Pandit Sen concluded, would mean nothing if it does not set us thinking about our own short-comings and enable us, at least in imagination, to come nearer to the Maharshi's view of life.

The Maghotsava service, as usual, comprised an attractive programme of devotional songs. The Mandir was beautifully illuminated on the occasion.

The divine service on the occasion of Mahatma Gandhi's death anniversary marked the conclusion of a day-long programme of activities and observances an account of which appears elsewhere in this issue. Pandit Hazariprasad Dwivedi who conducted the service spoke in brief, with a moving sincerity of feeling, on the import and implications of Mahatmaji's martyrdom. "Whatever we may do, however much may we congratulate ourselves as individuals or as a nation on our supposed triumphs in various walks of life," Dr. Dwivedi said, "we shall fail to take even a single step ahead unless we unreservedly accept the imperious demands of truth and meekly profess ourselves its servants."

THE NEW DINABANDHU BHAVANA BUILDINGS

The construction of the two buildings east and west respectively of Ratan-Kuthi was completed early in December, 1949, during the week-long session of the World Pacifist Meeting at Santiniketan. It was felt that there could not be a better moment than this for holding the opening ceremony of these buildings designed to house the Hall of Christian and Western Studies named after Dinabandhu Andrews. Consequently the ceremony was held on December 7th in the afternoon. Most of the delegates to the World Pacifist Meeting attended the function, arrangements having been made to include their usual afternoon devotions in the programme of the opening ceremony. The aim and purpose of Dinabandhu Bhavana being to open up and maintain a way of Love and Understanding which may bring together the best minds and spirits of the East and West, it could not but be felt that the presence of all these lovers of peace from all over the world at this function invested it with a special significance, almost a prophetic meaning.

The function opened with Gurudeva's well-known song, Here is thy footstool and there rest thy feet where live the poorest and lowliest and lost, sung by Santiniketan students. Pandit Kshitimohan Sen then recited the following Vedic verses :

On this auspicious occasion of entering the House, let us all say, the day is blessed. Let us all say, it is well. Let us all say, may it prosper. This House is fashioned by the vision of the idealists and saints. May youths come here from distant lands, and work for the welfare of all humanity. May seekers come here from all countries like streams into a river, even as the months are gathered unto the year.

Who acknowledge you, O House, who are of help in your building, who make sacrifice for your sake, I salute them, and I salute Him who is the Divine Spirit of this House. Free us from all bonds, whether good or bad, rescue us from evil dreams. May we find our access into the realm of the beneficent. I salute the greatness of this House from the East. I salute the greatness of this House from the South. I salute the greatness of this House from the West. I salute the greatness of this House from the North. I salute the greatness of this House from all directions.

O our gracious House thou art dear to all. We unfasten today all thy fetters and knots. O gracious House, be thou open to all. With all persons, with all beings, with all bodies, with all that is ours, we enter you, O House.

M. Henri Roser, a delegate from France, gave readings from the Bible, of *The Beatitudes* and of St. Paul's *Hymn of Love*. S. K. George then led the prayers. "For a while we are called apart from the busy world," he said, "to think of those things which lie nearest to our hearts, to dwell on the ideals towards which we are aiming, to renew those high desires which have been ours in moments of vision. Let us unite in the endeavour to cast off all that would

separate us from each other, let soul commune with soul, that we feel the kinship that makes us one”.

A few minutes' silence was then observed to realise the presence of the eternal and hold in special remembrance the Founders and Benefactors of the institution, in particular Maharshi Debendranath Tagore, Gurudeva Rabindranath Tagore, and Dinabandhu C. F. Andrews. After the prayers was sung the English hymn beginning :

“When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.”

—which Andrews had often sung to Gandhiji. Most of the delegates joined in the singing of this hymn.

Rathindranath Tagore, Karma-Sachiva, then spoke as follows, inviting Miss Agatha Harrison to perform the opening ceremony :

Friends,

It is in the fitness of things that the name of C. F. Andrews should be commemorated on the occasion of the meeting of the World Pacifist Conference in Santiniketan. For Dinabandhu Andrews was one of the greatest workers for peace, one of the greatest bridge-builders, in the modern world.

It is by a happy coincidence that the new building which is to house the Hall of Christian and Western Studies in memory of Andrews at Santiniketan has been ready for occupation during this week. This is only part of the memorial to Andrews in Santiniketan, the others being a hospital for the poor near Sriniketan, the foundation stone of which was laid by Mahatma Gandhi, and a chain of Dinabandhu Wells for the poor in the villages round about. It is to be hoped that these also will soon be completed, so that the name of Andrews may be continually remembered, as the Friend of the Poor, in this land which he hallowed by his dedicated service.

This department of Visva-Bharati is to perpetuate and continue Andrews' work as a reconciler in thought between East and West. His long and devoted friendship with Gurudeva Tagore was a symbol to us of the meeting of the East and the West, and in it Santiniketan realized that something of the ideals of its Founder found its fulfilment. We would commend the work of this department specially to our friends from the West. It is only by their co-operation that this department of Visva-Bharati can fulfil itself. We want the West to give us of its best and to take the best from the treasures of Indian art and culture preserved and maintained here. We want teachers and students

from the West to come into residence here, to give and to take from such a meeting of the humanity of both. Such was the case in the great days of Santiniketan, when Gurudeva was alive; and Santiniketan holds in grateful remembrance the great Savants from the West who enriched her life. But that commerce of spirit was interrupted after the passing away of Gurudeva and the catastrophe of the war. But we hope that it will be resumed now that mankind is returning to the normalcy of peace and we trust that this great gathering will greatly help to revive and strengthen those links.

There are many in this great assembly who knew and loved Charlie Andrews. Among them is one who knew him most intimately during the last ten years of his life. Miss Agatha Harrison was C. F. A.'s colleague for many years and is his literary executor. She belongs to the ranks of those heroic English women whose love of humanity knows no bounds of country or nationality. If friendship between Great Britain and India has survived the bitterness of even a non-violent struggle and been strengthened since, it is in large measure due to the work and influence, often behind the scenes, of such great English people and servants of humanity as Charlie Andrews, Horace Alexander, Agatha Harrison and many others less well-known. I do not know how many times Miss Harrison has travelled, and latterly flown to and from India on her mission of good-will. We are very happy that she is with us on this occasion and I have the greatest pleasure in inviting her on behalf of Santiniketan to declare this Dinabandhu building open and to bless and dedicate it for the service it is intended to render.

Miss Agatha Harrison then declared the building open with the following words :

Mr. Tagore and Friends,

Twenty years ago I paid my first visit to Santiniketan. I was working with the Royal Commission on Labour to India, and when the Commission broke up for a few days at Christmas I spent them here.

I shall never forget my talk with Rabindranath Tagore on that occasion. The first question he asked was, if the Commission had met C. F. Andrews; and I realised how close was the bond between the two men. Tagore also spoke of his dreams for Santiniketan that it should be a meeting place for East and West, a place that would welcome the world to its heart. How glad he would be that the World Pacifist Meeting is being held here; for in truth Santiniketan has welcomed us to its heart. On the wall behind the chair in which the

majestic figure of Tagore sat, I noticed a picture of three men—Rabindranath Tagore, Mahatma Gandhi and C. F. Andrews. Three great men who are no longer with us, but whose spirit and challenge are permeating the discussions of our Conference.

I see many of C. F. Andrews' friends in this audience ; but to many this man is but a name. I would urge you to get to know him through the Life of him that has recently been written by Marjorie Sykes and Benarsidas Chaturvedi. It is a moving, human story of a dedicated life, grounded in a living faith in God, whose services to the poor and oppressed were outstanding. The writing of this life was the first piece of work undertaken by the Andrews' Memorial Trust and is a great contribution to world peace. Mr. Tagore has spoken of the other pieces of work undertaken. We all hope that ways and means will swiftly be found to erect the hospital, whose foundation stone was laid by Mahatma Gandhi.

It is fitting that the Dinabandhu Bhavana should be opened in the midst of the Pacifist Meeting. How glad C. F. Andrews would be to know that his work of interpretation between East and West is to be carried on from this centre. Its simplicity would give him joy ; its object has a significance for the World Pacifist Meeting, when we come to discuss ways and means of continuing the fellowship in the future. When the appeal for the Memorial Fund was launched soon after C. F. Andrews' death the West was embroiled in war and little could be done to help. I hope all the delegates will bear this Memorial Fund in mind when they return to their countries.

I have great pleasure in declaring this building open. It is dedicated to a man who closely followed the teachings of the Sermon on the Mount, the beautiful words of which we have just heard. C. F. Andrews was a man of God and the most practical peace-maker I have ever known.

Pandit Kshitimohan Sen having then chanted Vedic mantras, Miss Agatha Harrison walked across to the new building, broke asunder a garland placed on the closed door of the Library and entered it carrying a lighted lamp.

The function was concluded with the song, O Man divine, sanctify our efforts.

NEWS AND NOTES

The inauguration of the Indian Republic was celebrated on January 26th. An impressive ceremony was held at Gourprangana in the morning. The inmates of Santiniketan stood in a circle facing the flag-pole at the centre, beautifully decorated with flowers. The ceremony opened with the singing of *Bande-Mataram*, which was followed by the recital of appropriate Vedic verses by Pandit Hazariprasad Dwivedi. The flag was then hoisted by one of the youngest students of Santiniketan. The feeling of a new grace and grandeur in the life of the nation filled every heart and found release in the rich notes of *Janagana mana* lustily sung in unison.

The flag was taken down in the evening with the observance of a brief ceremony. Artistically illuminated with lamps arranged in various patterns, Gourprangana wore an aspect of festive jubilation. The figure of the Asoka-chakra traced with lamps shone on the bell-tower of Sinha-Sadan.

Soon after, a programme of national songs was arranged at Uttarayan. Among the songs selected were some which had once played their part in the history of national awakening, but have now lost their place in public memory. Prabodh Chandra Sen opened the programme with a short introduction in which he explained the historical and emotional background of some of these songs.

A meeting was arranged at Chhatimtala in the afternoon of January 20th to pay homage to the sacred memory of the Maharshi on the occasion of his death anniversary. Passages were read by students from the Maharshi's Autobiography. Nirmal Chandra Chattopadhyay, who presided, observed how, with the progress of research, the extent of Gurudeva's indebtedness to the Maharshi and his *sadhana* is becoming increasingly apparent. S. J. Chatterjee also read an interesting passage from the poem 'Atiter Chhabi' by Sukumar Roy, who traces in the poem in a simple and engaging manner suitable for children the development of religious impulse in India from the earliest times down to the saints and seers of our own times including Maharshi Devendranath.

On January 30th, collective spinning was arranged in the morning to mark the death anniversary of the Father of the Nation. Junior students organised a meeting at Amrakunja in the afternoon to discuss the life and work of Gandhiji. Amiya Kumar Sen outlined in simple words the character and figure of the Mahatma who, judged by his looks, was most common and unimpressive, but by virtue of his inner strength, a king among men.

This was followed by another meeting arranged by senior students at the same place. Narmadeswar Chaturvedi of Hindi-Bhavan spoke in Hindi about the central impulse of Mahatmaji's character and activities, which was more religious than political. Sita Eta Ghosh read out passages from the writings of Swami Vivekananda showing how, in prophetic words, Swamiji had exactly outlined in his vision of the coming national leader the figure and mission of Gandhiji. S. K. Gorge read extracts from Gandhiji's writings. Sunil Chandra Sarkar compared the range and scope of Gandhiji's genius with that of Gurudeva's. "Just as Gurudeva looked eagerly for the poet who lived among the people and could speak for them from the centre of their collective experience", S. J. Sarkar said, "so also he anticipated the practical worker who would readily descend into the pits and hollows of misery and misfortune carrying to the darkest corner the

unwavering light of truth and love. Gandhiji was the fulfilment of that anticipation".

We gratefully acknowledge the following donations; Rs. 2000/- from Sj. Nripendranath Choudhury, Life Member, Visva-Bharati, for extension of the Pearson Memorial Hospital. Rs 150/- from Sj. Pijush Kumar Basu, Life Member, Visva-Bharti, for Guest House equipment. Rs 150/- from Sj. B. Bhattacharya for the same purpose.

The academic departments at Santiniketan, Sriniketan and Vinay-Bhavan sent out excursion parties to different places in the last week of December last, just after the Pous-Mela. South Behar attracted most of these parties. Patha-Bhavan and Sangit-Bhavan went to Ranchi, Kala-Bhavan to Rajgir and Siksha-Bhavan to the Palamau district. Vinay-Bhavan, however, arranged for its students an interesting walking tour in Birbhum and parts of Burdwan district. The students carried, in a cart, their own provisions and camping equipments and halted at various places of interest. This is how they combined adventure with a more serious pursuit, namely a firsthand study of rural conditions in the district.

The Patha-Bhavan party, numbering 54, of whom 7 were teachers, 15 girls and 32 boys, was comfortably lodged for a week in the nice little guest house attached to the Yagoda Satsang Brahmacharya Vidyalay, made available to them by the authorities of the Vidyalay. We take this opportunity to convey our grateful thanks to them and specially to the Acharya, Brahmachari Animananda and the Secretary, Sj. Girindrachandra De, for their kind attention and generous help. The party visited all the places of interest in the neighbourhood, including the Hundru, Jona and Rajrappa falls and the lunatic asylum.

The Siksha-Bhavan party, sixty strong, spent a few days at the town of Daltongunj in Palamau district, visiting several forts on the hills and places notable for their scenic beauty. Latterly the party moved on to a hilly spot in the midst of a dense forest just on the river which marks off Behar from C. P. For the many facilities enjoyed by the party we are deeply grateful to Sj. B. C. Ghosh, the Deputy Commissioner of the district, and other government officers, as also to Sj. K. P. Rathore who provided accommodation in the forest. The party returned to the Asrama on February 5th.

The present students of Visva-Bharati met the former students at a social gathering on December 23rd, when Suhritkumar Mukhopadhyaya and Susilkumar Chakravarti related their reminiscences of the early days of Santiniketan.

We extend our heartiest congratulations to S_j. Justice Sudhi Ranjan Das, an ex-student and valued friend of Visva-Bharati, on his recent appointment as a Puisne Judge of the Federal Court of India.

Among distinguished visitors to Santiniketan during January were Prof. Henkl of Kabul University ; Dr. Carson Chang, chairman, Democratic Socialist Party of China, who gave two interesting talks on confucianism and Laotze ; Prof. Nirmal kumar Bose, who entertained our students with discourses on Human Geography and Temple Architecture in South India illustrated with slides projected through Epidioscope ; Sir Eugen Millington-Drake. Vice-President, British Poetry Society ; and Professor A. W. Ashby, President, Agricultural Economic Research Council, Oxford University, who delivered a talk on Causes and Conditions of Rural Progress. Sir Eugen who met the workers and students of Santiniketan at Uttarayan, expressed in a nice little speech his high appreciation of Santiniketan which he described as an Academic Arcadia. In founding this institution, Sir Eugen observed, the Poet had anticipated a world movement. Everywhere in the West today, including the North and South Americas, efforts are being made to establish similar residential Universities away from the din and distractions of town life, he said.

S_j. Debendranath Mukhopadhyay, formerly of Art Press, Calcutta, has now been connected with the Santiniketan Press for about two years. We express here our deep appreciation of the service he has so generously rendered to the Press, which, apart from the general improvement of its quality and volume of work, is now fully equipped for Block-printing, including tri-colour.

Among the acquisitions of Rabindra-Bhavan during the month of December may be mentioned three rare editions of Gurudeva's books, namely, Mayar Khela, Nadi and Europ-Yatrir Diary (Part II). These were presented by Sri Saroj Chattopadhyaya of Gurudas Chattopadhyaya and Sons, Publishers, Calcutta. This well-known firm, it will be remembered, acted as agents for Gurudeva's works during the earlier part of his literary career.

Dr. Mrs. Tomiko W. Kora, M. A., Ph. D. of Japan who had invited Gurudeva from China in 1924 and from U. S. A. in 1929 presented to Rabindra-Bhavana a few rare photographs of Gurudeva's visit to Japan, during her short stay at Santiniketan to attend the World Pacifists Conference.

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SRINIKETAN ANNIVERSARY

The anniversary of the Institute of Rural Reconstruction at Sriniketan has of course an aspect of festive enjoyment, but it is, in the main, an occasion for serious discussion and thought, for yet another effort to relate the year-long activities in the various departments of the Institute to the original vision of Gurudeva. A fair measure of success has been achieved in this respect on the occasion of the twenty-eighth anniversary of Sriniketan, which was celebrated with a three-day programme of ceremonies, meetings and functions on February 6th, 7th and 8th, against the background of a nicely organised Mela and Exhibition for rural people.

The inaugural function on February 6th morning opened with the singing of one of Gurudeva's songs appropriate to the occasion. Charuchandra Bhattacharya then read an extract from Gurudeva's writings on the subject of rural work. The trend of thought will be apparent from the passage quoted below: "To leave undone all that we can do by ourselves and then grumble and heap accusations on some other party, thus seeking to enliven idle days by working oneself up to ever-increasing heights of vain excitement—I cannot view this as the proper role and function of citizenship. The expression of one's love to fellow countrymen through service does not depend on any external change of circumstances; it is an impulse that derives its strength from within. If we find that impulse of self-expression warped and idle today, then I don't believe that the mere winning of a Swaraj in the externals of life received as a gift of mercy from outside will ever remove that poverty of spirit."

Sj. Bhupati Majumdar, Minister-in-charge of Irrigation and Defence, West Bengal, who presided over the function, gave an address full of noble feeling and wisdom derived from his own personal experience in the field of rural work. "I tried my best," he said, "to understand and solve the problems that came up before me in the course of my work in the villages. After futile attempts to adapt myself to the rural milieu, the ways and habits, the thought and language of the people, I was ever and again forced to come to certain conclusions regarding my own limitations and the conditions of the work that I had undertaken. And as a rule, to my great astonishment, I discovered in the writings of Gurudeva, that my own findings and deepest convictions had already been expressed therein with a clarity of vision and pithiness of expression of which only the Poet was capable." Sj. Majumdar concluded by inviting the attention

of all persons and organisations interested in rural reconstruction to the pioneering work done in that field at Sriniketan. The concept of freedom that every worker should keep in view, he said, was the one described by Gurudev so well in a passage read previously at the meeting. S. Majumdar read it again and commended it to the notice of all who wanted to make the independence of India a reality. The passage quoted by S. Majumdar is as follows: "When the idea of union for self-rule, an acquaintance with the working of such a system and a sentiment of pride on the possession of that privilege spread and grow among the people—then alone Swaraj will find itself based on a sound foundation."

S. Satischandra Das Gupta, the well-known patriot and constructive worker, then addressed the meeting. He spoke with emotion about the great spiritual legacy bequeathed by Gurudeva to Sriniketan and Santiniketan. "Gurudeva showered his richest gifts upon you, unreservedly, ceaselessly," he said, "and whenever I come here or think of these institutions I am struck with the wonder of that munificence. It is for you to live up to that high ideal, to be on your guard against possibilities of deflection from the original spirit, and to fight, above all, the menace of increasing city-mindedness among the rural people. Gurudeva founded Santiniketan and Sriniketan not as mutually exclusive institutions, but as component parts of one undivided flow of social and cultural life. It is your task to work for that ideal so as to make it a reality here and make our people and our governments see its truth." S. Das Gupta deplored the want of sympathetic understanding in the attitude of our governments to the problems of cottage Industry. "Unless we, as a people, disabuse ourselves of the confused economic theories and beliefs borrowed from the West and associate ourselves with the clear vision of a seer like Gurudeva," S. Das Gupta concluded, "there will never be any real improvement in the life of the nation."

Pandit Kshitimohan Sen then chanted Vedic mantras invoking the fruition of all harvests and projects and admonishing distracted and disparate minds to unite in a bond of fellowship. The ceremony ended with the song Phire chal matir tane. S. Satis Chandra Das Gupta then formally opened the Exhibition by lighting the lamp placed on the Alimpon dais.

At 2-30 P. M. that day, the annual Rally of the Brati-balakas was held under the presidentship of Dr. J. C. Mukherjee. About five hundred Bratis, boys and girls, participated in it. They marched up to the flag singing a song and having arrayed themselves around it, took the oath of Truth and Service. When the demonstration was over, Dr. Mukherjee gave away the prizes. S. Bhupati Majumdar, who also was present, encouraged the Bratis by saying that

they were the future soldiers of India and they should equip themselves accordingly. Dr. Mukherjee in his speech stressed the importance of the spirit of brotherhood which the Brati-Balak organisation strove to realise.

On February 7th, the Annual General Meeting of the Visva-Bharati Central-Co-Operative Bank and the Conference of the rural reconstruction societies and health societies under the Visva-Bharati rural reconstruction scheme were held under the chairmanship of Prof. Charuchandra Bhattacharya. After the business meeting of the Bank, Tarakchandra Dhar, village organiser of Sriniketan initiated the discussion about village problems and their solution. Jnanendra Ghose moved resolutions regarding the improvement of health, road and agriculture, suggesting that the Health Scheme of Sriniketan might immediately be taken up by the Government. Among other speakers were S. Kamada Kinkar Mukherjee and S. Nishapati Majhi. A committee to consider these proposals and move the Government for necessary action was formed with Tarakchandra Dhar, Janab Abdul Huq, Baidyanath Banerji and Dhirananda Roy, Secretary, Sriniketan.

A conference of village artisans and the alumni of Sriniketan was held on the third day of the Anniversary under the chairmanship of S. D. N. Ghose, Director of Industries, Govt of West-Bengal. Several resolutions were passed, some of which sought for Government help and protection in the matter of the development of cottage industries. S. Ghose explained the Government attitude in this matter and gave away prizes and certificates to competitors who had sent their exhibits to the Exhibition.

On that day the Mela ground and Exhibition was kept reserved for ladies from 1 to 5 p. m. and it became the venue of the Women's Conference. This choice of the place of the conference proved to be wise, as many women who came from villages to see the Mela, joined the conference. A Brati-balika demonstration was arranged on the occasion. Among distinguished ladies present were Smta Indira Devi Chaudhurani, who presided and Smta Maitrayee Devi of Mangpu.

Entertainment was provided every night to village people who thronged in the Mela ground, in the shape of Kavi and Jatra performances. The exhibition arranged by Sriniketan in full co-operation with the different departments of West Bengal Government showed careful planning, both in the attractive display of various charts, models and craft-work and in the demonstration of some of the processes that can be profitably utilised in cottage industries. One multi-purpose hand-loom improvised by Vinaya-Bhavana and another yarn-twisting machine improvised by Silpa-Bhavana attracted considerable notice,

NEWS AND NOTES

Near about the middle of February, just when the weather softened and there were signs in the air that spring was not far behind, Santiniketan fell again in the severe grip of a cold spell. Temperature went down to 45° F, a minimum known to have been reached in Santiniketan in 1934. The following is the record of minimum and maximum temperatures taken during those days at our Soil-conservation Station, Pearson-Palli.

February 10th.	66°F	89°F
February 11th.	50°F	81°F
February 12th.	45°F	69°F

The birth-anniversary of Dinabandhu Andrews was observed in Santiniketan on February 12th. Divine service in the Mandir was conducted in the morning by Pandit Hazari Prasad Dwivedi, during which an English hymn, *Lead Kindly Light*, was sung and S. K. George gave the commemoration address. A largely attended memorial meeting was held in the evening, with Prabhat Kumar Mukherji as president. Gurudeva's songs, favourites with Andrews, were sung and readings from Andrews, Gurudeva and Mahatmaji were given by the students. Pandit Dwivediji recalled his associations with the Dinabandhu. Rev. John Kellas, Principal of the Scottish Church College was the chief speaker. He dwelt on certain aspects of Andrews' character which have special relevance to the present world situation. There was a sense of urgency in C. F. Andrews which impelled him to action in the strength of his faith in God and in man. The times in which we are living are even more critical than those in which Andrews lived and worked, and unless we act with courage and conviction, as individuals and groups, to realise a just world order based on spiritual democracy, sinister forces which deny that basis will take control and fashion the world on totalitarian lines denying the freedom and worth of the individual soul. It was a challenging call to action in the spirit that inspired C. F. Andrews.

The following students qualified from the different academic departments of Santiniketan for Visva-Bharati diploma, during the year 1949.

Kala-Bhavana :—Birendra Paul, Ira Vakil, Binapani Devi, Sonali Sen Roy, Tarasadaï Sinha, Mangla Parekh, Gayaprasad Dixit, Archana Das Gupta, Jagadish Chandra Mittal, Ila Ghosh, K. Viswanadhan.

Siksha-Bhavan :—E. Vani Venkat Rao, Sha Hirubhai Chhotalal, Kishin Idavdas Khatwani, M. Babu Vijayanath, Trilochan Senapati.

Sangit-Bhavan :—Chitra Majumdar, E. Samaradivakara, Sheela Bhattacharya, Richard Edward Guruge, Prafulla Kumar Das.

At the last examinations held under the auspices of Loke-Siksha-Samsad 986 students were enrolled as candidates, of whom 567 appeared and 261 passed. This year eleven students have qualified for the Sahitya-Bharati and fifteen for Sahitya-Tirtha.

The Vinaya-Bhavana, our newest adjunct, naturally attracts a large number of visitors—some impelled by curiosity and some desiring to study its educational activities. Recently, members of our local Mahila-Samiti paid a visit to this Centre, under the leadership of Srijukta Indira Devi Chaudhurani. The ladies went round visiting the various classes and evinced the keenest interest in everything.

The Cultural Committee of the Vinaya-Bhavana has been admirably active all through the last session. A number of talks by eminent visitors were organised by the Committee and a list of the lectures is given below :

<i>Date.</i>	<i>Speaker.</i>	<i>Subject.</i>
15. 11. 49	Sri Gurdial Mallik	Santiniketan—its History and Ideals.
20. 11. 49	„ Benode Behari Mukherjea	The Place of Art in Education.
22. 11. 49	„ Gurdial Mallik	Some Fundamental Thoughts of Gurudeva.
26. 11. 49	„ Gurdial Mallik	The Ideals of Gandhiji and World Peace.
3. 12. 49	„ Kaka Saheb Kalelkar	Basic Education.
6. 12. 49	„ J. C. Kumarappa	Teachers' Role in Basic Education.
9. 12. 49	Srimati Marjorie Sykes	Basic Education.
9. 12. 49	Sri N. Lakshmanan	Dance, Drama and Social Education.
1. 1. 50	„ R. K. Sur	Teachers' Training in U. P.
26. 1. 50	„ K. N. Malaviya	Primary Education in U. P.

Besides arranging talks on various topics the Cultural Committee has been

very active in organising social and cultural functions and in observing important 'days' with a view to bringing out their full educational implications.

Sangit-Bhavana has made it a monthly feature of its activities to hold under the auspices of the department a jalsa in which the students and staff of Sangit-Bhavana may participate. It is indeed a welcome move as it provides opportunity for practice and learning by mutual criticism and appreciation, and enables beginners to overcome their diffidence and face a public. Till the end of February, five functions of the above description have been held and the measure of success that has attended them clearly shows that the Sangit-Bhavana authorities will do well to make the holding of such meetings a permanent feature.

We are glad to announce that Silpa-Bhavan, Sriniketan, has received a lump grant of sixty thousand rupees from India Government from their fund earmarked for development of cottage industries. We have no doubt that, with this sum at its disposal, Silpa-Bhavan will succeed in giving a new impetus to the growth of cottage industries in the neighbouring rural areas.

The following exhibitions were arranged at Kala-Bhavan during January and February last.

January 12th—13th : Shri Hirachand Dugar's paintings.

January 31st—Feb. 5th : Card sketches of Rajgir excursion done by staff and students of Kala-Bhavan.

Feb. 10th—16th : Arts and crafts of the second and third year students.

Feb. 17th—22nd : Oil and water-colour paintings and sketches of the Indonesian artist Mr. Affandi, who is staying at present in Santiniketan.

Feb. 25th—28th. : One-man show of the outgoing student G. V. Subbarao.

The Government of West Bengal have granted special stipends of a monthly value of Rs. 20/- to the following students of the Siksha-Bhavan : Provas Chandra Sen, 1st year, Science ; Achintya Kumar Chandra, 1st year, Science. The stipends will be tenable from June 18th, 1949 and have been sanctioned at present for one year only.

We note with pleasure that Mrinal Kanti Datta Chaudhury of our first year Science class has been awarded a scholarship by the Government of Assam on his result in the last matriculation examination of the Gauhati University.

Rathindrath Tagore, Karma-Sachiva, Visva-Bharati, visited Delhi and Jaipur towards the end of February to attend the All India Board of Cottage Industries.

We note with pleasure and appreciation that Dhirananda Roy, who has been working for some time past as Deputy Secretary, Sriniketan and has been able to quicken the activities at Sriniketan with a new vigour and understanding, has now been appointed Sriniketan Sachiva with effect from March 1st. This means of course a great relief to Rathindranath Tagore who had been working for many years as Sriniketan Sachiva, inspite of his heavy duties as the Karma-Sachiva of Visva-Bharati.

We welcome K. Venkata Ramnan who has recently joined Visva-Bharati service as Professor of Indian Philosophy in Vidya-Bhavan. Sj. Venkata Ramnan formerly belonged to the Mysore University. He worked for sometime as Gaekwad Research Fellow under Sir Sarvapalli Radhakrishnan at Benares and was a Government of India scholar in China for the last two and a half years.

Probodhchandra Sen, who had been in charge of Rabindra-Bhavan for the last few years has now reverted to his original post in Vidya-Bhavan, the post of Rabindra Professor of Bengali literature. Amiyakumar Sen has been appointed to work as officiating Curator of Rabindra-Bhavan.

We congratulate Jyotiprasad Bhattacharya, Economist, Sriniketan on his being the recipient of the Booth Scholarship awarded by the United States Govt, America. Sj. Bhattacharya has already left for America, where he will study Agricultural Economics in the University of Illinois.

Leave of about 4 months up to the end of April next has been granted to Sobita Das, Upadhyaya, Path-Bhavana, on grounds of health.

Soumitrashankar Das Gupta of Siksha-Bhavana has been granted leave for six months commencing from February 1. Sj. Das Gupta is at present

engaged in a work of research which may require his paying visit to a few other universities and libraries.

We welcome Satinath Chatterjee, an ex-student of Siksha-Satra, who has joined the Siksha Charcha Bhavana, Sriniketan, as a teacher.

Among the visitors during February was Dr. Herman Wold, Professor of Statistics, Uppsala, Sweden who has come to India as visiting professor of Statistics on invitation by the Indian Statistical Institute. Dr. Wold, accompanied by his sister and his wife, who is a daughter of the Nobel Laureate, Dr. Arrhenius, visited the departments of Santiniketan and took keen interest in Kala-Bhavan and the Buddhistic branch of studies at China-Bhavan.

We congratulate the following of our colleagues on the recent publication of their books as noted against their names :—

Benoy Gopal Roy—The Philosophy of Rabindranath, a lucid presentation of the way in which Rabindranath's mind worked with regard to the various problems of life and reality ; published by Hind Kitabs, Bombay.

Prabas Jiban Chaudhury—Rabindranather Sahityadarsha, a pioneering attempt to deduce from Rabindranath's writings the principles of art that influenced his creative activity ; published by Sanskriti Baithak.

Hirendranath Dutt—Indrajiter Khata,—a delightful collection of personal essays in Bengali, published by Sriguru Library.

We note with pleasure that Rabindra-Bhavan has recently received a valuable present from Mrs. Willemina Ogterop of Berkeley, California, U. S. A. It is a stained glass window designed by Mrs. Ogterop herself. Mrs. Ogterop is a native of a Dutch town. She studied art at the Academy of Fine Arts in Amsterdam. For several years she travelled in south Africa, India, Ceylon and Java. It was just before the end of the first world war that she went over to America and settled with her family in California. She soon distinguished herself as a designer and maker of stainedglass windows for Christian churches. Most of the stained glass windows to be found now in the churches and synagogues of California and neighbouring areas are the work of Mrs. Ogterop. Mrs. Ogterop's great devotion to Gurudeva will be apparent from one of her letters to Visva-Bharati authorities, as given below. The following description of the window appeared in some of the leading newspapers of U. S. A.

"In the center is Mother India holding the globe on her lap. Smaller figures on either side point to her and give to the world light (the torch), and

beauty (the lotus), while above, the ancient Hindu God Krishna plays the flute (Tagore wrote an enormous number of songs.) Below Mother India is a quotation from Tagore's Fireflies in the poets' own handwriting which says,

"Let my love, like sunlight, surround you,
And give you a freedom illumined".

Below this is the official seal of the Visva-Bharati University. In the centre is the lotus denoting purity, above is written in Sanskrit Visva-Bharati, and below Santiniketan, (abode of peace), the name of Tagore's home. The designs at the side are Vajra or thunder denoting sacrifice and strength. (This old Indian symbol was sadly abused by Hitler).

In the lower corners of the window are the Indian motifs of the crowned elephant and the hooded cobra.

"Let my love, like sunlight, surround you, And give you freedom illumined"—around these lines by the great Hindu Poet and philosopher, Rabindranath Tagore, Mrs. Willemina Ogterop of Berkeley has designed a stained glass window which she is presenting to the University in India that Tagore founded before his death a few years ago".

It is a pity that this window cannot be immediately set up in an adequate place and opened to public view. That pleasure we must deny ourselves till the new building proposed for Rabindra-Bhavana is completed. In the meanwhile we convey our deep appreciation and grateful thanks to Mrs. Ogterop.

Her latest letter in connection with the present made by her is as follows :

Dear Sir,

Feb. 14. 1950.

Thank you very much for sending me this beautiful reproduction of Nandalal Bose's "Road to Santiniketan" and also for the beautiful essay written in Rabindranath Tagore's own handwriting. His ideas mean so much in my life and when I am surrounded by nature I always feel his presence, because the way he described nature was so beautiful and full of feeling. He has enriched my life as no other poet or philosopher ever has. Therefore I felt that I had to send something, honoring his memory. For twenty one years I have now been designing and making stained glass windows mostly of course for Christian Churches in their 256 varieties ! Tagore's ideas made me soar above all that trivial sectarianism and gave me an entirely different view-point, for which I am intensely grateful. I hope that my little gift will soon find a modest little place in the new museum that you said is going to be built in his honor.....

Very sincerely yours,
Mrs. WILLEMINA OGTEROP

GANDHI MEMORIAL PEACE NUMBER

The Gandhi Memorial Peace Number of the *Visva-Bharati Quarterly* opens with a Foreword from the pen of Dr. Rajendra Prasad, President of the Republic of India who says : "In addition to tributes to the person and work of the Mahatma, it contains a large and varied collection of articles devoted to the problems of Peace. Among the contributors are many leaders of thought and action in India and abroad. I feel it is a publication worthy of the name it commemorates, and of the institution it represents, and will be a valuable contribution to the cause of peace in this generation. I commend it to all thoughtful minds in the world today". This is followed by a Hymn by Rabindranath Tagore invoking the spirit of Buddha. Selections from the sayings of Gandhiji on problems of peace are featured in the inaugural article appropriately entitled *He Being Dead Yet Speaketh*. Then follows a short essay on Gandhi—the Man, by Rabindranath Tagore, a highly fascinating estimate by one great man of another.

The next section of the Number is prefaced by an English rendering of Narasimha Mehta's '*Vaishnava jano to*' Bhajan describing a man of God and his attributes. A favourite song of Gandhiji, it shows how close he came to Narasimha's description of the ideal man. Then follow a group of general interest articles : Acharya J. B. Kripalani, faithful interpreter of Gandhiji, writes on *Unity—Gandhiji's Conception* ; Nirmal Kumar Bose, compiler of *Selections from Gandhi* discusses Gandhi and Gandhism authoritatively ; Bharatan Kumarappa contributes a highly interesting study of such typical Gandhian Symbols as the Spinning Wheel, Cow, Goat, Loin cloth, Watch and Stick ; Rev. Dr. E. L. Allen of the famous Durham College of Divinity evaluates what the West owes to Gandhi and Mr. Roy Walker author of *Sword of Gold* follows suit with an article on Gandhiji's Message to the World. This group concludes with an essay on Gandhiji's Contribution to World Culture from the pen of Madame Sophia Wadia, founder of the P. E. N. All-India Centre.

The Christian hymn *Lead Kindly Light* indicates the mood of the next group of articles dealing with Gandhiji as a man of religion. There is a highly competent study on this subject entitled *Mahatma Gandhi and Religion* by the late Satischandra Mukherji, well-known founder of the Dawn Society, Calcutta. This is followed by *Mahatma Gandhi's Revolutionary Religion* by Ralph Richard Keithahn, an American Missionary who has dedicated himself to constructive work on Gandhian lines in South India. The third article is by Sri S.K. George—who examines how Gandhiji's basic ideas of religion can well build up a united world on the basis of a common faith.

English rendering of Gandhiji's favourite Tagore Song *Ekla Chalo* is appropriately selected to preface the third group of articles dealing with the principles and practice of Non-violence and Satyagraha. Ethel Mannin, reputed

English authoress examines the applicability of non-violence in the context of the world of today ; the historical background of Satyagraha and its origin in South Africa forms the theme of an article by Gandhiji's fellow-Satyagrahi Mr. H. S. L. Polak ; Sri K. G. Mashruwala, Editor, *Harijan* deals with the effectiveness of Satyagraha as a weapon against war ; Dame Maude Royden Shaw concludes her essay on Master Christian with the significant observation that 'the best Christian in the world and the man most like Christ was a Hindu. He was Mahatma Gandhi.' The same theme is dilated upon by Mr. Reginald Reynolds, well-known British follower of Gandhiji in an article on Mahatma Gandhi and Christian Pacifism.

The next section is introduced by the Christian hymn *When I Survey the Wondrous Cross*. Peace through Prayer is the title chosen by Prof Priyaranjan Sen for his article dealing mainly with the post-prayer discourses of Gandhiji ; Sri Guardial Mallik writes illuminatingly on some Pivotal Principles of Peace ; Srimati Mira Behn discusses a fact of the myriad-mindedness of Gandhiji ; in her essay on the Cow's True Devotee ; Rev. Miss Margaret Barr examines how the idea of Basic Education as propounded by Gandhiji is calculated to bring Peace Through Education ; Rajkumari Amrit Kaur holds up Gandhiji's ideal of womanhood and exhorts her sisters 'to fulfil the high calling of our sex as Gandhiji understood and explained it to us'. Dr. J. C. Kumarappa gives his own interpretation as to how Gandhiji 'attempted to bring heaven on earth' by the simple means of organising self-sufficient village and cottage industries ; decentralisation in the economic sphere presupposes decentralisation of political power as well, and no better authority could write on this subject than Sriman Narayan Agarwal, author of the *Gandhian Plan* ; Aldous Huxley's Short Note on Gandhi carries the topic of decentralisation further in his characteristic piquant and provocative style ; Mr. Horace Alexander, a peacemaker and reconciler in the tradition of C. F. Andrews, follows with an article on Finland and her 'nationwide campaign of non-violent resistance to oppression' ; Mr. Arthur-Moore, a former Editor of the *Statesman* discusses world federation and the important part that Free India can play in bringing about such a Government ; Dr. G. Stephens Spinks, Editor, *Hibbert Journal* points out that the real struggle in the world today is not between 'isms' but between progressive morality and moral expediency in political life, and, in that context, he assesses Gandhiji's contribution towards 'moralising' politics.

'O heart of mine, awake, in this land of India, On the shore of vast humanity'..... thus goes Tagore's Hymn to India in its rhythmic roll of words—prefacing the next section dealing with Gandhi of India. Prof. Humayun Kabir discusses in a comprehensive survey the part played by Gandhiji in bringing about the Indian Revolution ; Prof. Louis Renou,

celebrated French savant and Indologist assigns the place occupied by Gandhiji in the context of Indian Civilization ; Rev. John Haynes Holmes, Founder of the Community Church of New York pays his fervent homage to the Greatest Man since Jesus Christ in a post-cremation sermon ; Dr Sarvapalli Radhakrishnan speaks to the students and faculty-members of Oxford in an address on Mahatma Gandhi ; Dr. Satischandra Dasgupta, a life-long follower of Gandhiji concludes this section with a fine essay on India's traditional weapon of *ahimsa*, finely tempered and perfected by the Mahatma for defending freedom.

The song from *Gitanjali* sung by Rabindranath when Gandhiji broke his historic fast punctuates the last section dealing with the epic friendship between Rabindranath and Gandhi and the Mahatma's loving concern for Tagore's Santiniketan Pandit Jawaharlal Nehru, President, Visva-Bharati contributes a short note on Tagore and Gandhi. Then follows an article on the same subject by Sri Krishna Kripalani, a former Editor of the *Quarterly* and at present Editor, *Vigil* ; Sri Pyarilal, Gandhiji's private secretary, gives an exhaustive account of Gandhiji's last (1946) visit to Santiniketan in his report, the Santiniketan Pilgrimage ; Sri Nirmalchandra Chattopadhyaya follows suit with a record of Gandhiji's various visits to Santiniketan during the period of thirty long years (1915-45).

The Special Number is brought to a close by a poem (a prophesy rather) written by Rabindranath in 1921 proclaiming 'Victory to the Victim'.

The number is profusely illustrated with portrait-studies of Gandhiji by Sri Nandalal Bose, Sri Mukul Dey, Mr. Ju Peon and Principal Ramen Chakravarty. Rare photographs of Gandhiji in his characteristic moods and attitudes add to the value of the volume.

The Gandhi Memorial Peace Number is beautifully printed on antique paper with a specially designed cloth and board binding and contains 387 plus XXV pages (royal size). The volume is priced Rs. 10 only (plus postage of Re. 1) and is available with the Visva-Bharati Publishing Department, 6-3, Dwarakanath Tagore Lane, Calcutta 7.

A special supplementary of the well-known *Visva-Bharati Quarterly* this conspectus of Gandhiji's contribution to peace and forum of world's peace-makers deserves to be widely read.

VISVA-BHARATI NEWS

Volume XVIII, No. 10.

APRIL 1950

FOUR ANNAS

VASANTOTSAVA

Vasantotsava was celebrated on March 4th. The morning function was arranged at Amrakunja. A long procession of girls of varying ages, suitably dressed and carrying leaves and flowers woven into artistic designs, proceeded dancing towards the venue to the rhythm of the song, O ye who dwell in houses, throw open your doors, which they sang in chorus. Some ex-students who had come to attend the Spring festival recalled their old happiness and excitement on similar occasions and flung themselves into the surge and flow of rhythmic movement.

Apart from the inmates of Santiniketan, there were many visitors and guests present among the audience. It was therefore deemed necessary to explain the meaning and purpose of such functions at Santiniketan so that everybody present might view these things in the right perspective. Pandit Kshitimohan Sen did this in an impromptu talk towards the middle of the programme: "The country is just now plunged in a grievous contest of hatred and violence. A function like this would appear to be out of place under such circumstances. Indeed, ordinary festivals which provide for relaxation and enjoyment would be unthinkable against the lurid background of suffering and distress. But Santiniketan functions are not ordinary functions. They were conceived and fashioned by Gurudeva in harmony with the processes of Nature, which are at once beautiful and enjoyable as expression and potent and powerful as action. Even the blossoming of a tender bud represents a resilient force which can and does withstand the most devastating forces of disturbed nature." "Our spring festival here today," added Pandit Sen, "seeks to symbolise that triumph of truth and beauty over untruth and ugliness which one discovers in every single fact and function of Nature and which we should try to realise in the realm of the spirit."

The programme consisted of songs, dances, readings and recitations. Nirmalchandra Chattopadhyaya opened the programme with the reading of one of Gurudeva's well-known poems which ends with this noble assertion of confident power, power that lies in love and truth: "Right in front of the machine gun, I sing this song of the jasmine flower." Among students who read or recited were Manjula Ghosh, Malati Dwivedi, Ajit Sing Madan, Shikha Guha and Anish Ghatak. There were two dances, one by Bani Bhanja and the other by Manju Roy Choudhuri.

A programme of songs and dances organised by the Sangit-Bhavan was held in the Gourprangan that evening. Some of the solo songs and dances were highly appreciated by all.

NEWS AND NOTES

A beautiful tribute by Gurudeva to Pandit Jawaharlal Nehru was read on the occasion of the sixtieth birthday celebration of Panditji at Delhi, on January 28th last. This tribute was discovered among Rabindra Bhavana manuscripts just in time to be sent to Delhi before the function, but not soon enough to be incorporated in the commemoration volume, presented to the Prime Minister. We heartily associate ourselves with the sentiment of warm appreciation which was voiced by Gurudeva in December 1936, and appeared at that time as a message from him in the special Congress Number of the Hindusthan Times of Delhi. May Pandit Nehru, India's Prime Minister and our President enjoy many more years of fruitful activity, may he grow yet higher in stature and nobler in spirit. Gurudeva's message is given below :

"India is fortunate in having in Jawaharlal a leader whose career is identified with the destiny of its hitherto unfortunate millions. He has offered them his own two priceless gifts, a right to live bravely and a right to think intelligently. To a soldier whose banner is the banner of the exploited, to a patriot whose humanity and vision are not obstructed by the barriers of his land and its past, I pay my tribute of loving admiration, along with the rest of my countrymen".

There was quite a number of occasions and functions in March : Sahitya-sabhas of different groups of students, social gatherings to bid farewell to outgoing students, and documentary film shows. The pleasant evenings that the students had came almost in unbroken succession for over a week. One of the most notable of these entertainments was the performance of the musical comedy Valmiki Prativa by the boys and girls of Patha Bhavana, under the guidance of Smta Indira Devi Chaudhurani. The performance, staged at Uttarayan on 17th evening, in spite of a certain weakness due to want of sufficient rehearsal, was pleasant enough and did credit to some of the young talents who took part.

A demonstration of the different styles of folk dance in different countries of the world, arranged by Sangit Bhavan on March 16th was indeed a remarkable achievement. Gourprangan, beautifully decorated and furnished with adequate lighting arrangements, formed the background of the show. Folk reactions to life and art varying with different physical environments and ways of life were recaptured in graceful body-curves and rhythmic flow of movement and presented to the view of enraptured spectators.

The annual Dinendra Smriti music competition for Patha-Bhavan students was held on March 20th at China-Bhavana. We convey our congratulations to Chitrlekha Roy Chowdhury who was judged to be the best exponent of Rabindra songs this year, among all the students who joined the competition.

Gandhi Punyaha was observed on March 10th. Parties were formed with students and members of staff of Santiniketan to carry out the usual programme of cleaning compounds, roadsides, drains and latrines, washing floors of dormitories and hospital buildings, cooking the meals in the General Kitchen and practically taking over for the day the responsibility of all manual labour necessary for keeping the life of the community going.

A rural exhibition was very successfully organised by the people of Laldaha and its adjoining villages. The field labourers made a gift of their labour to erect the structure of the exhibition, the teachers and the students completed the arrangements and the decoration. One of the special features of the exhibition was the collection of food materials popular in rural areas and produced locally. The different sections of the exhibition were full of exhibits relating to problems of Education, Brati-balaka, Health, Agriculture and so on. At one end the village craftsmen gave demonstration of their craft. The whole thing attracted a large number of men and women coming from distant villages.

There was also a "Mela" in front of the Gourgopal Milan Mandir (the village hall). It commenced with an inaugural meeting. S. J. Provat Mohan Mukherjee of Santiniketan presided and S. J. Rabindranath Chatterjee of Srinidhipur village performed the opening ceremony. The young people of the area successfully staged "Chandragupta". The Kabi-songs of Lambodar Babu and Gomani Sahib were full of appeal against untouchability.

The students and staff of Siksha-Satra, Siksha-Charcha and Vinaya-Bhavana participated in the functions. The students of Vinaya-Bhavana gave a demonstration of spinning. Charcha fitted up the stage and kept the Mela clean.

The students of Siksha-Satra recently went out for a five day excursion to the villages of Goalpara, Sitalpur and Albandha where they put up at the village schools. Regular classes including spinning and other craft activities were held during day time and recreative meetings were arranged in the evenings. The teachers of Siksha-Satra utilised this opportunity to demonstrate

teaching without books in the lower classes. Apart from the general and the craft classes, the Satra students together with the village school children had regular practice in physical exercise and drill. The Satra boys derived both profit and enjoyment from this five day tour. Highly encouraging was the response given by the village school children.

The Satra boys were given three days' intensive practical work in the Dairy, under the guidance of the Dairy Manager. They cleaned the floors, washed all the cow-sheds and washed and fed the cattle at regular hours. Relevant theoretical instruction was also given and an estimate of the cost and income of the organisation was prepared for the benefit of the boys. This introduction to a real scene of organised economic activity proved to be very effective, not only in improving the students' knowledge and practical ability, but also in opening up and vivifying their imagination.

The Students of Siksha-Charcha Bhavana had their usual term of practical training in rural work last month. They made a preliminary survey of four villages and strove to do what they could for the improvement of the conditions prevailing in them.

The village welfare department was very busy last month reorganising the village schools under its control and strengthening the Co-operative Societies. Series of meetings were held at the village centres ; discussions and debates were arranged in which the villagers vigorously participated. Magic lantern lectures also were given on a few occasions to bring home to villagers the need and importance of adult education.

A party consisting of members of the staff of Sangit-Bhavana recently visited Adityapur and entertained the villagers with a programme of songs.

Our gratitude is due to the following persons who helped the Sangit-Bhavan party during their last excursion to Ranchi : Sj. Arjun Agrowala, Colliery proprietor, Jharia, Sj. Ganga Prasad Budhia, an eminent businessman of Ranchi, Sj. P. K. Sen Gupta, one of our ex-students and Assistant Commissioner of Income Tax and Sj. Anath Chakravarty, Income Tax Officer of Patna.

Niranjan Ghosh, lecturer in Botany, Siksha-Bhavana has left Visva-Bharati service. He has been appointed to a post in the Agriculture Department of West Bengal Government. We wish him success in his new sphere of activity.

ALUMNI NEWS

A gathering of ex-students took place on February 19th at a picnic at the garden house of Sri Amarendranath Bose in Rajgunje. The party consisting of about 75 members of the Asramika sangha left Chandpal Ghat on a steamer early in the morning and returned to Calcutta in the evening.

We convey our congratulations to S. J. Pramatha Nath Bisi, who has joined the Modern Indian languages section of the Post graduate department of the Calcutta University, as a Lecturer.

A meeting of the former students and teachers of Santiniketan residing at Delhi was held on 12th February at the residence of Ashutosh Sen (77 Patauli House), New Delhi, under the chairmanship of Anath Nath Basu. It was resolved to form a branch of the Santiniketan Asramika Sangha at Delhi, and the following office-bearers were elected : Justice S. R. Das, President ; Anath-Nath Bose and Krishna Kripalani, Vice-presidents ; Amita Sen and G. L. Mapara, Jt. Secretaries ; Girindra Chaudhury, Asst. Secretary.

We congratulate our ex-student Swadesh Bhusan Baksi, who is now the Principal of the Phonetic Commercial Institute recently started at Bolpur. The Institute is recognised by the Government and provides courses of training in Shorthand, Type writing, Book-keeping, Telegraphy and Railway Traffic.

Srimati Surekha Sen Gupta passed away at Patna on 6th February after protracted illness. We offer our heartfelt condolence to her brothers, Hitendranath and Narendranath Nandi and her husband, Pradyotkumar Sen Gupta.

THE PLACE OF ARTS IN GENERAL EDUCATION AT SANTINIKETAN

K. R.

In most progressive schools in India today, one finds a tendency to integrate the arts in General Education. The traditional habit of regarding the Arts as a kind of supernumerary subject is fast losing vogue. The Arts may not enjoy the pride of place given to the three R's, nevertheless they can no longer be relegated to the background.

There is one institution in the country which gave the Arts a place of honour in its curriculum practically from its inception in 1901—and that is Santiniketan. “A large part of men” said Rabindranath Tagore, founder of the Santiniketan School, in one of his early writings, “can never find its expression in the mere language of words. It must therefore seek for its other languages—lines and colours, sounds and movements.” He therefore gave a prominent place to these ‘other languages’ of self-expression quite early in the life of his School.

VISUAL ARTS

The Visual Arts feature in the educational programme of the Institution as a whole, under the following broad heads : i. As a subject in school curriculum, ii. As a diploma course, iii. As a subject for teachers’ training, iv. As applied in cottage industries and handicrafts.

As a subject in School Curriculum.

The school curriculum provides for the pursuit of Visual Arts as a major subject with the idea of : a. developing the power of self-expression through the medium of line and colour. b. developing intimacy with Nature through observation and sense-training. c. stimulating the aesthetic faculty which goes to enrich the life of the individual and the nation and thereby adds to the cultural heritage of the country.

Diploma Course.

Santiniketan provides a four-year diploma course in Visual Arts in its Arts Department (Kalabhavana, established in 1919). From its very inception this department has had the good fortune of being guided by Sri Nandalal Bose as its Director. One of his major contributions is to integrate the Visual Arts with the life of this educational colony, in a variety of ways.—While the academic aspect of Art-teaching is not neglected an attempt is always made to enrich the life and atmosphere of the place with the touch of beauty.

Teachers' Training.

Educational development plans of the Government of India envisage organisation of a national system of education, in which learning would be linked up and correlated with a series of activities, centred round craft work and creative projects.

It was therefore in the fitness of things that the Government of India should have chosen Santiniketan as one of the centres for training of teachers. In order to speed up their plans, Santiniketan has undertaken : i. to train up teachers for direct recruitment to primary and post-primary schools ; ii. to train up a band of teachers' teachers, i. e. specialist teachers who might impart instruction in the Arts (Crafts, Fine Art, Music and Dance) in the new Teachers' Training Schools.

If it can continue its programme and receive good support from the Governments at the Centre and in the Provinces, this Institute will go a long way in ensuring a rightful place for the Arts in the scheme of General Education of the country as a whole.

Applied Art.

Santiniketan has played a large part in the revival of cottage industries and handicrafts. Although it has done so primarily for the purpose of implementing a part of its rural reconstruction programme, i. e. as a part of its general effort towards achieving a balanced economy in the Indian villages, Santiniketan has never been oblivious to the fact, that economic revival will be doomed to failure unless it can proceed hand in hand with the revival of those elements of functional beauty traditionally associated with the Indian handicrafts. Thus the artistic handicrafts produced by the Silpabhavana (as our Rural Industries Department is called) plays not a very insignificant role in applying elements of Art in our daily life (and therefore in the sphere of General Education, as well). The Silpabhavana has its own training section, where it imparts instruction not only in the technique, but also in forms and designs relating to various handicrafts.

MUSIC, DANCING AND DRAMA

We have taken these arts together because in their natural co-ordination they help in educating the emotions and feelings and also because in our scheme of General Education they are interlinked. Although there is a separate department (Sangitbhavana) offering a four-year course of training to advanced students of these subjects, Music, Dancing and Drama have always been woven in the very texture of our life at Santiniken. Himself a composer of nearly three thousand songs expressive of every mood and all

conceivable occasions, Rabindranath Tagore carefully fostered the musical talents of his students from the very beginning of Santiniketan's history. He experimented with every type of drama and they are regularly performed by students of different age-groups on particular occasions. In the sphere of Dancing too, Santiniketan has pioneered its revival as a cultural art. All the major schools of Indian Dance are represented here and a constant attempt is made at Santiniketan to help them on the path of their natural evolution in tune with the changing conditions of the country. A stage presentation at Santiniketan is invariably a rich synthesis of all the arts ;—the setting, costumes, decoration, songs, the drama itself, are a rare combination of the best that one has to contribute in the realm of Visual Arts, Music, Dancing, Drama and Literature.

CREATIVE WRITING

It is but natural that in an Institution founded by one of the foremost of world's literary figures, due encouragement should be given to creative writing. This is sought to be done in a variety of ways but mainly through the manuscript magazines, which the students bring out themselves and through regular sittings of their respective literary societies which too they organise themselves. The writings are naturally in Bengali and they are of different types ; essays, stories, poems etc. Some of their contributions are of such high order that they have been collected together and published in book-form as 'Annuals'.

CONCLUSION

The set-up of the Institutions at Santiniketan is such that it makes it possible for cultivation of all the Arts at one place and also to supplement and complement them in a rich co-ordination. More effective than the organisation is the atmosphere of creativity and cultural activity all around, from which, the students imperceptibly imbibe things. Quite early in its career, Santiniketan came to be recognised as 'a creative centre of a richly diverse completeness of life' and a handiwork of the comprehensive genius of the Poet who always insisted that education in order to be real must be of the whole man. One can say that Santiniketan can offer an object-lesson and an example in respect of promotion of the Arts in General Education not only for India but also on an international basis.

VISVA-BHARATI NEWS

Volume XVIII, No. 11.

MAY 1950

FOUR ANNAS

NAVA-VARSHA AND RABINDRA JANMOTSAVA

Gurudeva's birth anniversary was observed on the Bengali New Year's day. The two important occasions were synchronised in accordance with our old custom, thus loading the day with as much weight and significance as it could hold.

The celebrations actually began on the previous day with a solemn evening service at Mandir to mark the passing of the old year. The songs chosen for the occasion revealed the poignant sentiments with which Gurudeva greeted all change, all the challenges of fate and fortune. He knew how to transform the tragic terminations, the apparent discomfitures of life into acts of voluntary suffering and sacrifice. He dreaded nothing, wasted nothing. Even his pain would break into song, his frustrations would quicken his mind into a deeper concentration of worship. These also were the sentiments expressed by Pandit Kshitimohan Sen, who conducted the service. "We have, in any case, to dissociate ourselves from the ordinary movement and entanglements of life," he said, "extricating ourselves from raging lusts and passions which cannot but end in an appalling waste of our energy and powers. With the taste of the bitter happenings in the two Bengals in our mouth, let us resolve once for all to refuse to serve the powers of Darkness any longer and give ourselves to the service of Light and Love."

The next day's celebrations opened with an early morning Vaitalik. A little later the inmates of the Asram congregated at the Mandir where a special service was held to mark the occasion. Pandit Kshitimohan Sen conducted the service and offered prayers to the god of love and light in behalf of the inmates of the Asram. "Through renunciation and self purification let us make ourselves worthy of the opportunities which every new year brings to us. We must shed all our imperfections, and ruthlessly shake off all the burning passions and petty purposes that cling to us and obstruct onward movement. This new year's day morning is an auspicious moment, because it serves to evoke in our minds an awareness of the process of self-renewal which can be detected everywhere in

Nature. Let us all remember how Gurudeva realised this principle of newness and change in his poetry and life. In the same spirit, may we welcome the New year and accept its challenge".

Light refreshments were distributed to all who assembled at Bakulkunja. The birth anniversary meeting was then held at Amrakunja. Pandit Kshiti-mohan Sen recited the swadhyaya and vedic verses appropriate to the occasion. The programme included the recitation of a suitable selection of Gurudeva's poems by Supriya Roy, Manjari De and Subhamay Ghose, several chorus songs and a solo song sung admirably by Birendra Palit.

Rathindranath Tagore, Karma-Sachiva, who was unable to be present on the occasion, sent the following message from Calcutta. This was read at the meeting. "For various reasons it has not been possible for me to be present at Santiniketan this year on the occasion of Nava-Varsha and Janmotsava. I would have come at least for a day, had that been possible. But I am helpless. It is indeed painful to me that on this day of all days I am unable to meet my friends at Santiniketan. The function no doubt will be attended with the usual measure of success, it is I alone who shall miss the pleasure. All that I can do is to maintain contact with all from here. I send my New Year's greetings to all students, workers and guests assembled at Santiniketan."

Entertainment was provided in the evening by the stage-performance of Valmiki-Prativa at Uttarayan. The cast chosen for the first performance of the musical comedy a few weeks earlier, remained practically the same except for a few minor changes. But there was an immense improvement this time in the quality and strength of chorus songs, free movement and in the rendering of the role of Valmiki. A huge gathering was present, much larger than usual on similar occasions. There was ample evidence of the high satisfaction that the visitors derived from the play.

NEWS AND NOTES

The West Bengal Government announced in March their decision to award Rabindra Memorial Prizes for the first time during the current session. In accordance with this decision Rabindra Memorial Prizes for 1949-50 were awarded to Dr. Nihar Ranjan Ray and Sj. Satinath Bhaduri. The original plan was to award one of the prizes for the best published work on arts subjects and the other for a similar work on science subjects. But as the committee of judges failed to find a suitable science publication in Bengali of the requisite standard, they requested the Government to award both the prizes this year to two remarkable productions in the field of literature. The Government accepted the recommendations of the Committee of Judges and awarded one of the prizes to Dr. Nihar Ranjan Ray for his work entitled *Bangalir Itihas—Adiparba*, and the other to Sj. Satinath Bhaduri for his novel *Jagari*. According to the judges '*Bangalir Itihas*' is a historical work of outstanding merit as it breaks new ground on a scale and with a degree of thoroughness not attempted before in the Bengali language. *Jagari* is considered by them to be the most outstanding piece of imaginative literature published in Bengali language during the last quinquennium.

The invitation of applications from candidates for the Prizes which was issued by the Government provoked criticism in literary circles. The Government explained in reply to these criticisms that the Committee of Judges had been fully empowered to consider any book published within the specified period although the author did not submit any application in the manner prescribed. The Judges would also consider suggestions from recognised Learned Societies if they wished to make any. Further, the standing rules also would be amended if necessary, the Government Press Note declared, at the advice of the Committee of Judges, should they consider such modification necessary to add to the dignity and quality of their awards.

We understand that in future the Government will depend in the matter of the distribution of the Rabindra Memorial Prizes on the recommendations of the Rabindra Bharati, recently constituted at Calcutta. We take this opportunity to convey our best congratulations to the recipients of the Prizes, Dr. Nihar Ranjan Ray and Sj. Satinath Bhaduri.

It has been announced by the All India Radio that an auxiliary broadcasting studio of their Calcutta Centre will be opened at Santiniketan on Baisakh 25th, Gurudeva's birthday. At the present moment regular daily broadcast from the Santiniketan studio is not contemplated. But Rabindranath's songs sung in chorus, plays, recordings of songs, festivals welcoming the advent of different seasons and ceremonies held in celebration of events of national importance are proposed to be broadcast from the auxiliary studio from time to

time. It is also expected that operas and music recitals relayed or recorded at Santiniketan would be included in the programme every month in addition to other items.

By opening this auxiliary studio, the Radio authorities believe, they will be able to meet a need felt by a very large section of the public. Programmes based on the great works of the Poet including songs and plays and broadcast by the Calcutta Station had been found to be extremely popular with the listening public, but for obvious reasons these were presented only in a restricted fashion. The present arrangements, the Radio authorities hope, will enable them to present to the public in a more adequate and systematic manner what they demand in this respect.

A suitable room in the main block of Sangit-Bhavana has been placed by Visva-Bharati at the disposal of the authorities and all possible facilities provided so that the studio may function properly. A special programme has been arranged by Sangit Bhavan to mark the occasion of Gurudeva's birthday and the opening of the broadcasting studio. The programme to be relayed from Santiniketan will consist, we understand, of a talk by Pandit Kshitimohan Sen in memory of Gurudeva in the morning and the performance of Vasanta, Gurudeva's musical drama, in the evening by Santiniketan students under the direction of S. J. Sailaja Ranjan Majumdar.

Rathindranath Tagore, Karma-Sachiva, recently received the following interesting letter written from New York by Mr. Louis Fischer, the famous writer :

Dear Mr. Tagore,

March 1, 1950

You have been very good to me. First, Amiya brought me the bound file of the correspondence between your father and Gandhiji. Now I have received two additional articles on Gandhiji by your father. I am very grateful to you for the material and your friendly relation to me.

Unfortunately, Amiya brought the file when I was writing the last pages of my biography of Gandhiji. I was, however, able to insert brief excerpts into the manuscript. Now it has gone to the printer.

It is indeed, as you said in a letter to me, a great pity that your father is not as alive to America as he was once. This is not to say that we have forgotten him. Many Americans know his work. But there ought to be a revival. I wonder how. Perhaps Amiya should write his biography. I am not equipped to do that. I will speak to him. Could you do it? I would help with advice and guidance to the mind of Americans and Westerners generally.

If my Gandhiji biography is widely read I may be able to add material from your files in subsequent additions. Or perhaps I could publish the letters and articles in a separate volume. I do not know yet. You can be sure, however, that I will not neglect this matter. And not merely because you have been kind to me. Your father was a great figure. His words have wings, and they soar, but they have spearheads and they penetrate to the heart. What a lilt there is to so much he has written ! Who writes that way now ?

Gandhiji, at any rate, is not dead here. Americans are very conscious of the need of spiritual regeneration and they see Gandhi as the road to that goal. There is tremendous interest here in him. But it seems he is very dead in India. Or I am wrong ? What is happening in Bengal ? What is happening in India ? Are there no heirs of Gandhi ? Will you please write to me ?

Cordially.

(Sd.) Louis Fischer

The Manuscript Section of the Vidya-Bhavana has been enriched by the accession of a very important Ms. of the *Niranjan Mangal* of Dharmadas Bene of Basar. This ms. was secured by late Kalimohan Ghosh from Binuri, a village near Santiniketan and kept in the possession of Prabhat Kumar Mukherji. We are thankful to Sj. Mukherji for the gift of the ms. to the Vidyabhavana.

The Research Department of the Visva-Bharati has recently published the critical edition of the *Gorkha-Vijaya* edited by Panchanan Mondol of the Vidyabhavana. The edition is based on a very valuable manuscript in the Vidyabhavana collection. The learned editor has also utilised all available materials on the subject and given an elaborate introduction dealing with the Natha Cult. The book is enriched by a special introduction from the pen of Dr. Sukumar Sen and a line drawing by Shri Nandalal Bose. Five appendices contain all relevant matters on the subject including the *Jogir Gan* formerly collected by Gurudeva from Silaidaha. We are glad to learn that the book has been prescribed as a text for the M. A. Studies of the Calcutta University in Bengali.

Visva-Bharati Annals, Vol. II has just come out. It is a large volume of over two hundred pages containing three important studies by Pandit Aiyaswami Sastri, Sujit Kumar Mukherji and Bhadanta Santi Bhiksu, of the Cheena-Bhavana. Pandit Aiyaswami has restored into Sanskrit from Chinese an old text of Buddhist Logic : the *Karatalaratna* of Bhavaviveka, and has studied the main topics in an English introduction. Sj. Mukherji has given the critical edition of an important Buddhist text : the *Vajrasuci*, while Bhadanta Santi

Bhiksu has restored into Sanskrit from ancient Chinese sources a text of Buddhist philosophy : *Bodhicittotpada-sutra-sastra* of Vasubandhu.

Dr. P. C. Bagchi attended the meeting of the Council of Indian Cultural Relations on the 9th April in New Delhi on behalf of the Visva-Bharati. The Council has been sponsored by the India Government to organise cultural relations between India and Middle East on one hand and between India and South-East Asia on the other. Maulana Abul Kalam Azad is the president of the Council. The Plenary Session was opened by Pandit Nehru. Dr. Bagchi has been nominated a member of Council for three years.

Dr. P. Sen, M. B., Leprosy Officer, West Bengal Branch of All India Leprosy Association (Hind Kushta Nivaran Sangh) came to Sriniketan in the middle of March with a party of 2 doctors and has been carrying on an intensive survey of the whole of our intensive area and part of adjoining extensive area to find out prevalence of Leprosy in these areas. The survey is likely to continue upto the middle of May. Dr. Dharmendra M. B. , B. S. , D. B. , Secretary of the Association and Officer in Charge of Leprosy Research Laboratory, School of Tropical Medicine, also paid us a visit in the middle of April to gain first hand knowledge of the problem and held long discussions with us regarding control measures in the area. Uptill now 54 villages have been surveyed. The total number of cases detected were 145 amongst which 21 cases were infectious. The great majority of the cases are amongst the Santals. This shows how serious the problem of leprosy is in our area. A Scheme for evolving a suitable Group Isolation centre for infectious cases along with clinics for treatment of other cases, is under consideration.

Under the auspices of Sriniketan Maternity and Child Welfare Centre, ten village 'dais' underwent a 14 days' course of training in the 3rd week of March at Benuri Health Centre. The classes were conducted by the trained Lady Health Visitor attached to the Centre. These dais were selected from the villages, Manoharpur, Benuri, Ruppur and Mahidapur. Each dai thus trained will be awarded a certificate and a bag of instruments. It might also be mentioned here that another batch of ten dais were trained at Laldaha Centre about 9 months ago.

The students of Siksha Satra very successfully staged a fifty-minute drama "Ekalabya" written by one of the students. As usual, the students

worked hard to make with their own hands all that was necessary for the performance and fitted and decorated the stage themselves. It was taken as a project correlating many branches of learning including craft work.

The boys and girls of Sriniketan Girls' M. E School had their Prize Distribution Ceremony this month. They staged two short dramas that gave much pleasure to all present. Sj. Charu Chandra Bhattacharya gave away the prizes.

The trainees of Siksha Charcha-Bhavana have started their three weeks' intensive training in Brati-balaka Drill and Dance. The idea is that they should fully equip themselves theoretically and practically for the introduction of Brati-balaka activities in their schools when they go back after training.

We congratulate Supriya Deb, 4th group, and Tapati Ghosh, 6th group, Patha-Bhavana, on their being awarded the Rathindra scholarship and Samavay Bhandar scholarship respectively for the current session.

The Patha-Bhavana Adhyapak Mondali wish to convey, through the News, their grateful thanks to Sita Sarojini Devi, an ex-member of General Kitchen staff, for her kind gift of an almirah to the Sakha-Sangha in memory of her late dear grand-daughter Madhurima, who was an exstudent of Patha Bhavan.

Towards the end of April an exhibition of water-colour paintings by B. D. Shirgaonkar and M. V. Giri, both students of Vinaya-Bhavan, was arranged at Kala-Bhavan. The paintings showed admirable technical skill.

Five one-man shows were arranged at Kala-Bhavana during March, presenting the works of the following outgoing students : Jagannath Das, Rammonohar Singh, Ritendra Majumdar, Rajniti Singh, Kalidindi Mohan Varmah.

Jagannath Das was granted special leave to go to Anugul, Cuttack district, to help in the All India Sarvodaya Sammelan there.

News has been received of the untimely passing away of Sj. N. C. Goenka of Darjeeling, a Life Member of Visva-Bharati. We convey our sincerest condolence to the bereaved family.

Sympathy and concern filled the hearts of all at Santiniketan and Sriniketan at the reports received through newspapers of the sad plight and grievous sufferings of thousands of refugees from East Bengal. A relief fund was raised by collecting donations which were eagerly offered. Under the auspices of the Santiniketan Mahila Samiti, arrangements were made so that girl volunteers from Bolpur could go round the Asrama and collect weekly doles of rice and pieces of cloth from families which accepted these arrangements. Lastly, in order that no available source might remain untapped, a charity performance of S. Rajsekhar Basu's *Birinchi Baba* was organised at Uttarayan by workers and inmates of the Asrama. The amount of money thus raised was satisfactory.

The venture was equally successful in providing very good entertainment. To the great amusement of all present, Principal Anil Kumar Chanda bequeathed the managerial rights and attendant responsibilities of the old Hai-Hai-Sangha to Hirendranath Dutta. This was done in a mock ceremony which prologued the performance.

Among the recent important acquisitions of Rabindra-Bhavan, the following may be mentioned :—

1. Madame Romain Rolland has sent to Rabindra-Bhavana a roll of positive microfilm copies of Rabindranath's letters to M. Romain Rolland. With the help of our microfilm-reader these letters are being type-copied and will soon appear in print. Earlier, Rabindra-Bhavana had sent microfilm copies of M. Romain Rolland's letters to Gurudeva to the Association des Amis de Romain Rolland at the request of Madame Rolland. This co-operation between our two sister institutions has not only been profitable to both, but has rightly kept alive the tradition of friendly relationship that subsisted between the two great savants.

2. Monsieur Yrjo Kallinen, Head of the Education Department of the Co-operative Central Union in Finland, who came here last December as a delegate to the World Pacifist meeting, has sent eight volumes of Finnish translations of Rabindranath's works as gift to Rabindra-Bhavana. When M. Kallinen, along with other delegates had visited Rabindra-Bhavana, he very much regretted that the Museum's collection of Gurudeva's works translated into different languages of the world did not include any volume in his mother tongue and he promised to despatch Finnish translations as soon as he reached home. Needless to say his kind gift is a very valuable addition to the said collection of the Museum.

3. Rabindra-Bhavana has purchased a very old manuscript of Gurudeva's drama "*Mukut*" from S. Kulada Ranjan Sen Roy.

The academic departments at Santiniketan closed for the Summer vacation on Thursday, April 27th and will reopen on July 1st.

The June and July numbers of the News will come out jointly in July.

Editor : Rathindranath Tagore

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VISVA-BHARATI NEWS

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FOUR ANNAS

BAISAKH 25th

Every nation has its scheduled public celebrations of varied significance ; some of these are enforced by the state, some others by the dominant religion of the people, but there are some which seem to spring straight out of the hearts of the people, owing nothing to policy or persuasion. It is interesting to watch how in the last-named cases, a voluntary impulse, a widely growing sense of personal indebtedness to a particular source of inspiration, begins to exhibit itself through spontaneous organisations and gradually assumes the proportions of a nation-wide observance. A most remarkable instance of this we witness today in our country in the emergence of Baisakh 25th as a day of supreme public importance. Persons who think that this day should be declared a public holiday by the Central Government have been insistent in their demand since the day of Indian independence. Their letters to the editors of different newspapers and periodicals may be taken as an indication of the strength and trend of public feeling in this matter. But the numerous associations, and institutions, amazingly varied in their interest and personnel, which marked the occasion with meetings and social functions of all sorts, did not require to be told to do so by any Government Circular. From Governors of different provinces, officers of rank, leaders of public opinion, reputed litterateurs and scholars down to men of the most humble occupations both in cities and in villages, a huge number of people all over India seemed to vie with one another in paying the most glowing tribute to the memory of Gurudeva.

The most important public meeting held in Calcutta was the one arranged by the All India Memorial Committee at Senate Hall on May 8th. A huge gathering of the citizens of Calcutta, men and women, was present to associate themselves with this public tribute paid to the Poet's hallowed memory. The dais was decorated with flowers and a full-size portrait of Gurudeva was placed on it. Dr. Shyamaprasad Mukherjee, who presided, gave a stirring call to the people of Bengal to shake off their diffidence, their sense of frustration, and draw their strength once again from the legacy left by the great poet-teacher of Bengal. "Today is the day of our initiation", pleaded Dr. Mukherjee, "into the Mantra of self-reliance. If we can get ourselves initiated into that mantra heart and soul, the celebration of the 25th Baisakh will have truly achieved its objective. My only prayer today is : May the blessings of one whose effulgent

genius has kept the path of the nation constantly illuminated be showered on our heads at this critical juncture".

The gathering was addressed by several speakers. Soumyendranath Tagore spoke on Life Dynamic showing how Gurudeva lived and sang of such a kind of life. Prabhat Kumar Mukherjee dwelt on the theme of youth, its importance in the life-view of the Poet. S. J. Mukherjee begged the nation to recall once again the poet's noble vision of the spirit of youth and the demand that he made upon it as a supreme liberating force. Pandit Hazari Prasad Dwivedi followed with a talk on Gurudeva's unique effectiveness as a teacher of the nation. He expressed the greatest truths of life, said Dr. Dwivedi, with wonderful ease and simplicity, thus bringing the cultural heritage of India within easy reach of the average man.

A programme of Rabindra songs and recitations from Gurudeva's poetry was gone through. The songs were conducted by Gitabitan. Among those who recited were S. J. Probodh Sanyal, Somnath Maitra, Maitreyi Debi and Nirmal Chandra Chatterjee.

A function was very appropriately arranged at the Jorasanko house, where Gurudeva was born, on 8th morning. Numerous persons assembled in the courtyard to pay homage to the Poet's memory. Dr. Hazari Prasad Dwivedi recited the mantras. Santideva Ghosh sang a few songs. A talk was given by Prabhat Kumar Mukherjee and excerpts from Gurudeva's writings were read by S. J. Indira Devi Chaudhurani.

Among the other notable functions in Calcutta was the three-day programme of celebrations arranged by the Nikhil Banga Rabindra Sahitya Sammelan at Jorasanko Rajbari on Baisak 25th, 26th, and 27th. This was the sixth annual meeting of the Sammelan. The functions were presided over on the three evenings by S. J. Maitreyi Devi, S. J. Suresh Chakravarty and S. J. Atul Gupta respectively. Musical entertainment was provided by Dakshini, Gitabitan and several well-known artistes of Calcutta.

Santiniketan Asramik Sangha wisely avoided the days of crowded programmes all over the city and held its meeting on the last day of Baisakh at the residence of one of its members, S. J. Amarendra Sen. Mahamahopadhyaya Pandit Bidhusekhar Sastri presided. Other distinguished persons who took part in the function were Pandit Kshitimohan Sen, Principal Anathnath Bose and Nirmalchandra Chattopadhyay.

It is interesting to note how the chief dignitaries of various provincial Governments reacted to the occasion. His Excellency S. J. Sri Prakash, Governor of Assam pleaded for more extensive study of Bengali for the sake of its

literature and specially for gaining access to the original writings of Gurudeva. To prove that he was as good as his word, he even attempted to speak a while in Bengali to the Assamese audience assembled at St. Anthony's College, Shillong. Sj. Sri Prakash cited in support of his argument an instance of Bengali quotations from Tagore in certain Swedish papers.

Dr. Shrikrishna Sinha, the Bihar Premier, speaking at the memorial meeting arranged in Patna by the Rabindra Parishad, particularly stressed Rabindranath's prophetic genius. It could be clearly seen in the context of the present situation in the country, he said, that Rabindranath had unmistakably read the signs of the time long before any body else was aware of them.

Sj. Harekrishna Mahtab, former premier of Orissa, now Minister for Industries and Supply in the Central Government, speaking a few days earlier at the Baisakhi Utsav held at the Nizam's Palace in Calcutta under the auspices of the Calcutta Art Society, said that he considered Baisakh a sacred month because it saw the birth of two of the most outstanding sons of India, namely Lord Buddha and Rabindranath Tagore.

But the most interesting observation was made by Habibulla Bahar, Health Minister, East Pakisthan, who exhorted the audience which assembled to celebrate the day in Dacca to regard Rabindranath as their own. "Though England and Ireland separated, both claimed Shakespeare", said the Minister and he believed that this analogy was perfectly applicable with regard to the two Bengals between which a linguistic bond must be maintained.

Mention also may be made of the intercollegiate debate competition organised on this occasion under the auspices of the B. N. College Rabi-Sabha, Patna and also of Utkal Rabindra Parishad's function in Cuttack at which Dr. Kalidas Nag and Dr. Radhakumud Mukherjee were present as special Guests.

There were many other important functions in the principal cities of India including Delhi, as also in the remotest villages. It is not possible to take notice of these. We complete this account with a mention of the Meeting held in London under the auspices of the India League. Lord Listowel, former Secretary of State for India addressed the meeting. 'Patriotism is not enough for the World today', he said, maintaining that the world should follow the lead given by the Poet who in his opinion was 'the pioneer of the spiritual progress of mankind.'

His excellency Dr. K. N. Katju, Governor of West Bengal; rose equal to the occasion and joined his voice with the public tributes to Gurudeva in West Bengal by means of a broadcast talk on Baisakh 25th from the Calcutta Radio Station. He described in the following words the importance of Gurudeva's

gifts in the life of the nation. "Of Shakespeare it was said by Carlyle that if the British were put the question whether they would prefer to keep Shakespeare or the Indian Empire, they would answer without hesitation that Indian Empire or no Empire, they cannot possibly live without their Shakespeare. Similarly, we in India and millions outside India would say that Rabindranath is a priceless heritage and we would not forego him for any thing on earth, material possessions of any kind, even kingdoms and principalities".

Speaking in this connection about Santiniketan, Gurudeva's greatest gift to the nation, Dr. Katju said, "Gurudeva will live in the heart of the people of India, but if Indians want to seek him outwardly today and for generations to come and meet him almost face to face, they shall have to go to Santiniketan for that purpose. Today when we are paying homage to one who spent a life dedicated to the service of India, let us pledge ourselves to see to it that Santiniketan shall ever remain in fact and in truth, in letter and in spirit, the abode of peace where men, women and children of successive generations would resort to drink deep at the fountain of the beneficent message of Gurudeva. Let us resolve also that no harm shall ever come to that institution and that it shall always remain flourishing and grow from strength to strength as a seat of learning where boys and girls for all time would go to enrich their life with the highest and best in our ancient culture".

The All India Radio fittingly chose this occasion for the inauguration of an Auxiliary Studio at Santiniketan, as already noted in our previous issue. The opening of the Studio which is housed in the western wing of the Sangit Bhavan building was conducted with the type of Ceremony usual in Santiniketan. The gate was nicely decorated, mantras were chanted and songs sung. Mr. A. K. Sen, Station Director, Calcutta Radio Station was personally present along with some other members of the Radio staff. He entertained some prominent persons of Santiniketan at a teaparty arranged by him that afternoon. The day's broadcasting programme included an inaugural address by Pandit Kshitimohan Sen in the morning followed by Gurudeva's songs sung by Kanika Mukherjee and a rendering of Gurudeva's drama *Basanta* which was conducted by Principal Sailajaranjan Mazumdar and supported by Kshitish Roy, Bibhuti Bhusan Gupta, Kanika Mukherjee, Arati Gupta, Arati Basu, Biswajit Roy, Pritibhuson Goswami and Prasad Sen.

Pandit Kshitimohan Sen struck a note of exalted sentiment and imagination as he explained in his speech the significance of the move on the part of the A. I. R. for Santiniketan on one hand and India and the World on the other. 'Although Gurudeva is no longer in his corporeal frame' he said, 'he is in a

sense reborn today. He was here in Santiniketan in spirit, but henceforward that spirit will have a much vaster field of operation. Borne aloft and across the blue expanse of the sky on electric waves, it will find its speedy way to the distant corners of the world. This acceleration of the normal speed of dissemination would carry the truth that is in his message to every heart in far less time than would otherwise have been possible and thus help liberate the world from the doom of distrust and disruption that it has forged for itself. Victory to that spirit of truth, may it triumph over all the ills that are ravaging the world today”.

NEWS AND NOTES

M. Daniel Levi, son of the well-known savant Sylvan Levi, and now posted at New Delhi as French Ambassador in India, has kindly sent to us a report of his talk at Gurudeva's birthday celebration under the auspices of the Tagore Society, New Delhi. The talk, we find, recalls the speaker's personal impressions of three great personalities, Gurudeva, C. F. Andrews and Sylvan Levi and combines a strain of fervid emotion with a precise description of Rabindranath the man, as he had found him. We quote certain passages which we think will be interesting :—

“It is indeed extremely rare to find a man responding better to the ideal of mental and physical perfections combined. With him, the mind was so to say bodily represented in sculptural lines, a harmony of which you felt the Poet was conscious but not self-conscious. ‘A majesty of attitude, an elegant grace in his measured gestures, the accents of a deep voice which could be suave and powerful, and suddenly the gaze which struck you, as coming from some Olympic heights, but at the same time, full of human compassion and understanding.”

“A certain evening, on which occasion I have forgotten, I discovered an aspect of Tagore I had not realised yet, and what an aspect ! The Poet suddenly started to sing, *mezza voce*, a Bengali song ; was he improvising, I don't know, nor did I understand of course what the words meant. But it was a lovely melody, a music which seemed to be intermediate between Western and Indian, with a touch of folks' tune in it. A music such as even my ears, accustomed only to European modes, could immediately grasp and enjoy.”

"All of them are now gone. Fugit irreparable Tempus. As years fly away, we live more and more with the dead. My contacts with Tagore, my reading of his works, have left on me a strong impression.... When great writers disappear, they start being discussed and criticised. May be a kind of revenge on their ascendancy in their life time. It nearly always happens. Between the time of their setting and that of their rising again as classical authors, there is a certain eclipse, a partial eclipse of course. I am convinced that Tagore's name will shine as a giant star in the literary sky of India for many generations to come."

Our I. A. and I. Sc. results have been quite satisfactory. The percentage of pass has been over 50%, whereas the university percentage is only 29%. Eleven candidates have passed I. A., of whom 6 have been placed in the 1st division and the rest in the second. In I. Sc. 9 have passed, 8 in the 1st division, 1 in the 2nd. 4 students have been declared eligible to sit for compartmental examination.

Some of our candidates had decided to appear at the second shift of Intermediate examinations to be held in July. A full report of our results will be published as soon as their results also are available.

Rathindranath Tagore, Karma-Sachiva, who had gone to Kalimpong to spend the summer months at his own residence there, has since been detained there on account of the serious dislocation in all kinds of transport that has practically cut the area off from the rest of the country. We hope it will be possible for him to come down before the end of July.

Towards the end of June several high officers of the West Bengal Government, namely Dr. B. C. Dasgupta, Secretary, Health Dept, Sj. P. C. Bose, Engineer, Public Health and Sj. K. Mitra, Deputy Director of Accounts, visited Santiniketan to inspect the present position of the waterworks, the construction of which had been undertaken some years back. They made a careful study of the present stage of progress and considered how and at what costs the work could be proceeded with and completed before long. We hope their suggestions and active interest will bear immediate results and enable Santiniketan to have at last its long-contemplated scheme of water supply as an accomplished fact.

We welcome A. S. Ayub M. A. who has been appointed Research Fellow in Urdu Studies in Vidya-Bhavan. The special subject of study chosen by him is Indian aesthetics.

A Fellowship sponsored by the Government of India for study and research in Indian Philosophy has been awarded to Miss Maria Bourda, who will carry on her work in Vidya-Bhavan, Santiniketan and also take classes in French for those who want to learn the language.

We are happy to note that Sj. Amiya Chakravarty, formerly a distinguished member of our staff, has been appointed Visiting Fellow in the department of English in the Yale University, U. S. A. Sj. Chakravarty has joined this post at the completion of his term of service in the Howard University. He will be engaged, we understand, in an important work of research relating to the teaching of English in various Universities. We have no doubt his findings will be most interesting and useful to Oriental Universities.

Amiya Kumar Sen, Offg. Curator, Rabindra-Bhavan, was deputed during the vacation to study the method and manner of preservation adopted by the India Government in the National Archives in New Delhi. Sj. Sen studied the various precautionary measures thoroughly. His newly gathered experiences will, we trust, be highly useful to him in his work at Rabindra-Bhavana.

We convey our warmest congratulations to Sj. Nabakrishna Chaudhury, one of our distinguished ex-students, who has recently been elected Premier of the Orissa Government. We hope Sj. Chaudhury will carry his greatness with grace and his administration will take his Province further along the road of progress.

We report with sorrow the death of Kalu Khan, the blind singer who was so well-known to everybody at Santiniketan. The death occurred during the last vacation as the result, we understand, of an epileptic fit to which he had been a constant victim for many years past. Kalu Khan had come to Santiniketan many years back as a young Muslim boy from Labhpur, Birbhum. He received the sympathy of every body here and had the privilege of completing the full course of training in Sangit-Bhavan at Visva-Bharati costs. Since then he has been maintained by Visva-Bharati and all his personal needs which were urgent and many due to his blindness were daily attended to with unflinching zeal.

by our students. His work, however, was always light. The latest work that was assigned to him was to sing every morning and evening at the Mandir. It is extremely regrettable that he died just when he came to have a house of his own in his own village and decided to live there for the rest of his life.

News has been received of the death of Sj. Monoranjana Banurji M. A. B. L. one of our earliest teachers who joined the Brahmacharya Vidyalaya at its inception. Sj. Banurji was a nephew of Brahmabandhab Upadhyay. He was for many years an eminent lawyer practising at Sambalpur, Orissa. He was almost an invalid during the last few years of his life and died at his own residence in Sambalpur in last April. We extend our sincerest condolence to his family.

Sj. G. Mapara, an ex-student of the Siksha-Bhavana, has been working in the Indian National Trade Union for the last several years. At present he is the General Secretary, Indian National Railway Workers' Federation, New Delhi. Recently he has been invited by the U. S. A. to visit the country and study labour condition and trade union movement. The visit will be for a period of ninety days. Sri Mapara starts on July 5th. We extend our congratulations to him.

The Health Society at Albandha Centre passed through very difficult days during the last month. The problems were mainly organisational. The Organiser, V. W. Department had to move from village to village to meet the situation. The results of the tour are encouraging and the society seems to be on a sound basis now.

Scarcity of drinking water is almost chronic in our rural areas. This year the situation was acute due to the continued drought. To partly solve this problem in some rural places four masonry wells have been given from the Andrews Memorial Funds. These have been distributed among the following villages :—

Balipara Santal, Benuria, Albandha (Kalimohan Smriti Prangan),
Laldaha, (in the Gourgopal Milan Prangan).

The Chalantika Library at Sriniketan is in the process of being decentralised. Four rural libraries have been started in four sections. These rural libraries receive books from Sriniketan and a system of mutual exchange

of books among these libraries has been introduced to facilitate the circulation of books.

The young students of the Albandha M. E. School celebrated with due solemnity Gurudeva's Birth Day on the 25th Baisak. In the evening they staged 'Bandibir' under the guidance of our ex-students there.

The Education Department of Sriniketan closed for the summer till July 1. The Department, however, made use of this period by visiting the primary schools under its supervision and guidance where, teaching without books in the lower classes was demonstrated, students' parade held and concrete means suggested to correlate the extra-curricular activities of the Brati-balaka programme to knowledge subjects.

Visits were also paid to some of our new students in their homes and some ex-students were met. The objects of these visits are mainly two, studying the home environment of the students and helping wherever possible, the ex-students in their work of village improvement.

Some of our ex-students have shown much interest in the Loka-Siksha-Samsad. They have organised a few Loka-Siksha Centres in the villages, and it is hoped that more of such rural centres of the Loka-Siksha will be opened next year.

Special mention may be made of the Dariapur centre where in addition to the Loka-Siksha work the Brati-balaka programme is being gradually introduced in the schools in the neighbourhood of Dariapur. These schools required the help of Sriniketan and the teachers of the primary schools were met accordingly at Dariapur. The problem of correlated teaching as outlined in the revised primary syllabus of the Government was discussed in detail and the tried methods of adult education were suggested.

Miss Usha Mukherji, a student of the Delhi University, came to Sriniketan to study its work of Rural Reconstruction for her thesis on 'Sriniketan'. She stayed at Sriniketan for three weeks and made a detailed survey of all the departments and sections. She also visited a few of the village centres.

Under the auspices of the Sriniketan Karmi-Sangha the day of '1st Ashar' was duly celebrated with the help and co-operation of Adhyapakas from Santiniketan. Songs of the season were sung and passages from Kalidasa and Rabindranath read. The function was largely attended.

The supervisors' conference of the V. B. C. C. Bank was held twice at Sriniketan. The discussions mainly centred upon the problems of realising the crop loans. It was decided that the supervisors should have to make a determined effort to improve the situation.

Tripureswar Sarkar, lecturer, Siksha-Charcha Bhavana, Sudhanshu Kumar Sen Gupta, Farm Manager and Subodh Sinha Malaria Inspector, of Sriniketan have resigned. We are sorry to lose them. We wish them success in their new fields of work.

We cordially welcome Devidas Roy, M. A., and Shasanka Ranjan Saha who have joined the Institute respectively in the post of Economist and Dairy Assistant.

Our Teachers Training Institute—the Vinaya-Bhavana—completed the second year of its functioning in April, 1950. Owing to acute scarcity of water the Institute had to be closed a fortnight earlier than the scheduled time.

The following students completed their course of training in the three sections :

Basic Section.

<i>Name</i>	<i>Native Province</i>	<i>Sponsored by</i>
1. Gunderao Krishnarao Kothale	C. P.	Central Govt.
2. Omprakas Sarma	East Punjab	Do.
3. Hari Krishna Tewari	Do.	Do.
4. Uma Sankar Sharma	Do.	Do.
5. Madan Mohan Shukla	Ajmer Marwara	Do.
6. Jawahar Singh Verma	C. P.	Do.
7. Harideo Dutta	Himachal Pradesh	Do.
8. J. T. Raj	Travancore	Do.
9. K. Ramarao	Madras	Do.
10. Bhabesh Das Gupta	West Bengal	Do.
11. Satya Ranjan Datta	Do.	Do.
12. Gian Chand	Himachal Pradesh	Do.
13. Bhagat Ram	Do	Do.
14. G. N. Narayan Rao	Mysore	Mysore Govt.
15. S. Nagaraju	Do.	Do.
16. K. Chowdiah	Do.	Do.

<i>Name</i>	<i>Native Province</i>	<i>Sponsored by</i>
17. Baidyanath Mazumdar	West Bengal	Mysore Govt.
18. Debesh Ranjan Roy	Do.	Do.
19. Ram Naresh Chatterjee	Do.	Do.
20. Kamala Kanta Ghose	Do.	Do.
21. Mahananda Guchhait	Do.	Do.
22. Dasarathi Mandal	Do.	Do.
23. Narayan Kumar Dutta	Do.	Do.
24. Bhupendra Nath Ghose	Do.	Do.
25. Tarapada Roy Choudhury	Do.	Do.
26. Chandidas Roy	Do.	Do.
27. Biswanath Pal	Do.	Do.
28. Durgadas Ghosal	Do.	Do.
29. Rai Charan Ghati	Do.	Do.
30. Rai Mohan Haldar	Do.	Do.
31. Shyamapada Mandal	Do.	Do.
32. Satya Narayan Dey	Do.	Do.
33. Santosh Mozumdar	Do.	Do.
34. Anil Baran Das	Do.	Do.
35. Mumtaz Ali	Do.	Do.
36. Badri Narayan Chauhan	Jodhpur	Jodhpur Govt.
37. Phanindra Bhusan Deb Verma	Tripura	Tripura Govt.

Arts and Crafts Section

<i>Name</i>	<i>Native Province</i>	<i>Sponsored by</i>
1. Giri Madhav Visvanath	C. P.	Central Govt.
2. B. B. Chintawar	C. P.	Do.
3. Sunitiranjana Mazumdar	Bihar	Do.
4. Lakhmi Chand Sharma	Himachal Pradesh	Do.
5. K. R. Surkatha	Bombay	Bombay Govt.
6. B. D. Shirgaonkar	Do.	Do.
7. N. G. Badigar	Do.	Do.
8. Raghavendra Bhattacharya	West Bengal	West Bengal Govt.
9. Subhas Chandra Kar Roy	Do.	Do.
10. Jibendra Kumar Sen	Do.	Do.
11. Amir Singh	Patiala	Pepsu
12. Kanu Ram Das	Assam	Assam Govt.
13. Promoderanjan Srivastava	Bihar	Private
14. Jagannath Prasad 'Kiran'	Do.	Bihar Govt.

Music and Dancing Section

<i>Name</i>	<i>Native Province</i>	<i>Sponsored by</i>
1. N. Radhamma	Mysore	Mysore Govt.
2. Arati Choudhury	West Bengal	West Bengal Govt.
3. Milon Mazumdar	Assam	Assam Govt.
4. Parul Das	Assam	Do.
5. Jharna Hajara	West Bengal	Private
6. Vani V. Rao	Madras	Do.
7. Sheela Bhattacharya	West Bengal	Do.
8. Sushila Ashar	Bombay	Do.

The new session in the Vinaya-Bhavana will commence from July 1, 1950. Arrangements are now complete to receive a total of 128 students for admission to the three courses distributed as under :

Basic Education Course	...	80 seats
Arts and Crafts Course	...	24 „
Music and Dancing Course	...	24 „

Following the tradition set up by trainees of the Arts and Crafts Section, Vinaya-Bhavana, during the first year (1948-49), the last year's (1949-50) trainees of the same section, completed a series of fresco-paintings as a part of their training. The first batch decorated the top-panels of the six central pillars of the refectory with flower-and-creeper designs copied from the Ajanta. Our last year's batch went a step ahead and painted a series of original paintings dealing with the various crafts. They chose their own subjects and made their own plans, and finally executed the paintings on the front walls of the West Block Craft Hall under the guidance of their teacher, Adhyapaka Sukhamoy Mitra.

The craft activities chosen for illustration are ; Basketry ; Shoemaking ; Needlework ; Jewellery-work ; Claywork ; Woodwork ; Weaving ; Metal-work ; Making of Musical Instruments ; Lacquer-work ; Cardboard work and Ginning. Four songs of Gurudeva—appropriately chosen and transcribed in Devanagri characters—enhance the value and add to the interest of the pictures.

The July and August issues of the News will be brought out jointly in August.

Editor : Rathindranath Tagore

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